

YOGA PRACTICE AND CURATIVE EFFECTS

by

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Freedom Fighter,

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ANANTAPUR (A. P.)

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Dedicated to the memory of my late parents



Sri C. Subbaiah Chetty



Smt. C. Subbamma

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Author in youth with his wife Smt. C. Jeevaratnamma Adishesajiah
B. A., B. T., C. C. (Litt.)

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OPINIONS

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Principal,
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Domalguda, Hyderabad.

ADVO

In these days of strain, stress and tension, man tend to get so many chronic diseases like Diabetis, Blood pressure and also diseases pertaining to Lung, kidney and so on and so forth. Many Eminent Doctors made vain efforts to cure deceases but only they could provide some relief for the time being by using Alopathic Medicine which is comparatively a costly affair for Middle class people.

Our ancestors from the time immemorial, have been practicing Yogasana, and pranayamas to maintain normal health which is in the vicinity of all people. The deceases which could not be cured, can also be cured by performing Yogasanas every day under proper guidance and by observing Naturopathic treatment of making use of the fresh air, sunlight, water, mud, fruit etc. The book written by Shri Chennamchetty Adiseshaiah of Anantapur District is of some use for those who are suffering with some chronic deceases due to obies or due to tension as was already mentioned in para one.

Therefore, it is recommended without any hesitation that this book written by Sri Chennamchetty Adiseshaiah may be purchased by one and all and to all libraries for the benefit of young and old irrespective of any sex.

Y. Satyanarayana,
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Domalguda, Hyderabad.

Dr. Y. Ramasubbaiah M.D.
Civil Surgeon-Physician,
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YOGA

I was tempted to read and learn YOGA as every Medical person who safeguards health of human beings do. YOGA is a natural remedy for many diseases, like obesity with Arthritis, Hypertension, Diabetis and many digestive disorders. Yoga will help in developing mind, body and thereby help individuals in preventing many emotional disorders. It is a natural chemotherapy for the mind. With recent advancement in Chemotherapy, persons are accustomed to take many costly drugs for minor ailments, without knowing the toxic effects- YOGA is a natural medicine and will not produce side effects and no bio-chemical abnormalities are noticed.

The author of the book on YOGA, Sri Adiseshaiah is a standing example, who at the age of 67 is keeping good health and is active like a 40 years man. I conclude that Sri Adiseshaiah has taken lot of trouble in getting the book ready for public use. Which will help humanity and wish, it will a part of curriculum in Medical Course in future. I wish him good luck and prosperous like.

Anantapur,
 10-7-1985.

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Y. VEERA REDDY, B.A., D.P.Ed.

Physical Director (Retd.)

The book titled "YOGA PRACTICE & CURATIVE EFFECTS" by Sri, C. Adisheshaiah, retired Inspector of police, has covered in minute detail the various aspects of Yoga besides aiming at the all round development of a personality, physically, mentally and Spiritually. For this purpose he appears to have studied quite a good number of books on the subject and at the same time practicing number of poses in Asanas, Mudras and Bandhas, Various Shatkrias useful in cleansing the system like NAULI, NEFI, DHOUTI and the like also seem to have been practiced by him. He has at length enumerated the various details in pranayama and varieties in prana which is considered to be the main story of the Yogies.

All this started as a curative suggestion for his ailment and the sincere effort on his part in probing deep into the details and in making all the details available to the public is an enterprising effort on the part of Sri, Adisheshaiah, which needs commendations from all those who can read this valuable book and put this into practice where ever it is possible.

In this context, I remember my guru late Sri, Harikrishnaya Setty who was the Physical Education teacher in the B.T. College, Madanapalli and later an adviser to late Maharaja of Travancore State, in Yoga during thirties. He is an expert in the field of Yoga. Citizens of Madanapalli had the unique fortune of witnessing number of demonstrations by his troupe on various occasions. Asanas (different stages) pranayama and various shatkriyas in cleansing the system, The following are some of those I still remember. 1. Cleaning the nose and mouth by taking water through the nose and mouth alternately freely 2. by gulping 16 feet long and one inch wide clean cloth slowly into the stomach and removing the same out, thus cleaning the stomach and gullet, 3. by contracting the rectum and the anas muscles to take in nearly half a bucket of water, churning the water with the operation of muscles and to release the same into a bucket with sufficient force, reminding us a running a tap. This Kriya indicates his control over the system. Nauli and Uddyana were also performed with such perfection that the audience used to watch

dumb-founded. The various poses in Asanas and other Krias used to be perfect. The teacher was not only a perfect Yogi but also able gymnast, an expert in parallel and horizontal bars, trapeza and Roman rings.

I have yet to come across such an eminent personality.

Great thinkers and philosophers according reliable sources were in the habit of doing Asanas like Savasana; Sarvangasana and the like for mental peace and to activate mental rest when they were over burdened with worries. Our first prime Minister of India Late Pandit Nehrujee used to maintain the topsy-turvey pose for a pretty long time when ever he felt the need for it, as a mental rejuvenating act.

It is only in recent years that colleges on phisical education are providing for teaching techneqes in Yoga Asanas and gymna-
stics, after provision was made in the syllabus for the above activites. In the capacity of Reginal Inspector of Physical education, when I used to go round schools in five districts, on rare occassions, I could come across a few Physical Educational teachers teaching the techniques in Asanas.

Asanas if properly practiced, act as a preventive and also as a curative to number of ailments, They rajenuvate and accelarate the function of internal glands and inner organs on whose sound functioning only the health of an individual depends.

Keeping all these factors in view the author has taken keen interest in explaining in detail the curative remedies that could be effected by doing these Asanas regularly, For this purpose, he has elaborately explained the stage in each Asana to help even a lay man to put the same into practice.

I am sure that this book will find a prominant plase in the society, Keeping in view the various curative sugestions that this book offers in respect of many deceases like B.P., diabetic etc. for which modern medical world has yet to find a suitable answer.

Anantapur
10-8-1985

Sd. Y. Veera Reddy.
Physical Director (Retd.)

Major (Dr.) C. A. Jayaprakash, M.B.B.S., A.M.C.,
 Deputy Assistant Director of Medical Service,
 H.Q, 16. Infantry Division,
 c/o 56 A.P.O.

What was talked about in whispers some years ago is now openly advocated and broadcast across the land. All over the world interest in Yoga is going by leaps and bounds.

The reason for this is quite patent. The man in this modern world is compelled to save himself from personal deterioration and mental frustration. Through Yoga we are alerted to the need for disciplines which have a scientific rather than a mere dogmatic basis. The technique with which we are confronted today is based on naked truth as old as the ancient East. The old masters were ahead of us in their search for truth, But today, we are with them on path,

The inner power of Yoga becomes apparent when the three approaches namely Asanas, Pranayama, and mantras are unified as one approach of self-discovery. The thoroughness with which Sri, C. Adisheshaiah, the writer, developed the complete illustrated book of Yoga is the best commentary on his approach to the subject. He has achieved something quite extraordinary namely combining the profound truth with popular presentation. We can now understand and practice Yoga as would under personal direction of master teacher.

I came across many people who were suffering very badly due to bodily ailments for a long time and they lost hope of recovery also. At that stage, they took to Yoga and they were not only saved themselves from the diseases but rebuilt their lives miraculously. The author of this book is one of them. Age is no factor in Yoga's effectiveness. Sickness and disease are no deterrents. Professional people every where, who live under constant strain and whose schedules demand top physical and mental fitness, have learned the value of this intriguing study-Yoga.

The need for comprehensive book on Yoga had long been felt both by the novice and the advanced scholar. Some publications stressed the health factor, others philosophy many sought to explain the spiritual principles of Yoga and so on. Now this book explains things in a crystal clear manner. Even a novice can learn without an able guide. Thanks to the author for his trouble.

Sd. Major C. A. Jayaprakash, A.M.C.

Dr. K. Butchi Reddy, M.B.B.S., D.Acu.,
Civil Assistant sergon,
Police Hospital,
Anantapur.

AN ALMANAC OF HELTH

I know Sri. C. Adisheshaiah since a very long time. I have been observing him as a friend and doctor. At this age, after so many years of retired life still he is active, hale and healthy. I think it is only due to sincere and disciplined service he had and yogic practice he is adhering to,

The author takes us to the olden days of Kapil, Patanjali and turns us to certain countries of the world where Yoga is the way of their life (their native physical exercises) and brings us to our modern days of India. In olden days Rishis used to guide their Sishyas in Yoga. In these days of modern, mechanical, speedy life as one poet says, "What is this life? Full of care. There is no time to stand and stare". We can not afford to go to a Guru for Yoga practice. Now that this book serves the purpose of a Guru and guide. Quite illustrative, simple, lucid one can

read. follow and practice yoga at house. With diet charts, weight charts Do's and Dont's with special emphasis advice on habits, instructions, and disease-wise asanas. this book is an ALMANAC OF HEALTH. A book of this sort is must for every healthy home rather every home to be healthy.

People otherwise not busy, it has become a fashion of the day, to say "I have no time to spare for Yogasanas." Every early morning, 15 to 30 minutes, I think every one can meaningfully utilise for Yogasanas to be healthy, happy, wise and spiritually strong.

Now a days, it is a pitiable plight and sight to see young people with sedentary habits are having big bellies, growing fatty and going fatally. The salvation and solution for those is Yoga practice.

Yogasanas are not mere physical exercises. They are non-fatiguing. non-violent, non-costly (unlike sports and games) preventive and curative and so useful for both healthy to be more healthy and diseased for relief and cure. Both men and women any one from an average of 16-60 years of age get healthy benefits from Yogasanas. It is advisable to have one Yoga centre for each district and taluk. In the light of modern medical knowledge Yogasanas can be revaluated.

I hope Sri, Adisheshaiah's work bear fruit and the reader derives maximum benefit out of this book.

"Yoga is for everybody.

Yoga is for every Body,"

Sd. K. Buchi Seddy,

Anantapur,

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FOREWARD

While I was a boy of ten years and was staying with my parents at Thirumala Hills, the abode of Lord Sri Venkateswara, in Chittoor District of Andhra Pradesh, I had the privilege of witnessing the performance of Yoga practice, given under the patronage of Sri Chetandass Bavaji, one of the disciples of Mahant, Sri Prayagdassji of Hathiramji Mutt.

Though I witnessed the entire performance, in a childish manner, yet it left a very good impact and indelible impression on my mental structure. It is that thing, which encouraged me to practice Asanas now and then in my boy-hood days. Of course, as every one knows, even in thirties, the knowledge of Asana technique was far from the reach of common man and thus many were ignorant of it. However, I had the scope to see it often and on at Thirumala, as many Sadus used to frequent that place in quest of peace and tranquility. As the days roll on, I became a stranger to it and the performance of Asanas became a rarity.

In the year 1982, in the month of May, I was taken ill all of a sudden and I was finding breathlessness with clinching muscular spasms on the sternum. I was admitted into the Government Head Quarter Hospital, at Anantapur in a precarious condition. The onlookers, thought that I was knocking at the death door. Though, I was in the hospital for nearly two weeks, no marked improvement was noticed. As per the advice of the medical authority, I had to go to Raya Vellore in Tamil Nadu for treatment, in Christian Medical College Hospital. In spite of their subjecting me to very many tests and constant medical care, somehow, I did not respond to the treatment.

As though it was God sent, a stranger advised me to take up Asanas and pranayama as he suspected the entire trouble was

due to gastritis. I did not pay any heed to his words then, and I switched on to Homoeopathy treatment. Even this could not give the desired effect.

At last, I came to a conclusion and decided to practice Asanas. With the basic knowledge, I had already, I went through the books on the subject and tried to practice the asanas right earnest. You may not believe me, when I say, after a month the so-called bulging of stomach, finding difficulty in breathing and enlargement of liver disappeared to my utter surprise. Not knowingly, due to the practice of Back-ward bend Asanas, the lumbago ie. back-ache from which I was suffering from a long time, also started disappearing. Moreover surprisingly, my B.P. which was above normal came to normal.

On one fine morning, there was a flash in my mind as to why I should not write a book on the Asanas and thus serve one and all. Of course, it is a huge task to be carried out. I also know that there are very many books by veterans in Yoga technique. Though I am a novice in this art, yet I decided to accomplish this object of mine and started reading various books on the subject. This book is the out-come of my labour.

There are many versions of Yoga which in its Indian form was expounded by the sage Pathanjali. Some scholars claim that Mohenjodaro figurine depicted a God in Yoga pose. Others claim that Yoga was in vogue long before the Brahmins. The Jains claim their own form of Yoga on the basis of the treatises by the saint Acharya Hemchendra and some of the modern day Jain saints claim that it is possible to bring about even genetic changes in human beings through their system. There have been claims that the Tibetan Lamas, through their systems of Yoga tantra and more advanced practice of meditation and Mudras, can even achieve levitation. Truth, tradition and legend mix in these gray frontiers.

Some people have expounded at least four of these — —

1. the Indian Vedic system of Hatha and Raja Yoga, 2. Tibetan Buddhist Yantra Yoga, Trung Kor and Tsa Loong, 3. the Chinese eight exercises of Long Life and 4. the Japanese Shiatsu.

One should become aware of their bodies and minds and achieve their full potential in three dimensional living — — Physical, intellectual and spiritual. The body, mind and spirit trinity common in all the four systems, only their approach to prana — the vital life force symbolised by energy circulation through breathing — — differs in terms of pattern and rhythm. The Tibetan system is seemingly tough. The Indian system is marked by regulations of breath in accordance with the pattern of movement and the Chinese system is marked by ballet like body movement with all of grace. The Japanese system is also marked by less jerky movement than the Tibetan.

The first step in yoga is awareness of the body and the mind. The next logical step would be to practice what you know.

One need not be a yogi to learn Yoga. A great deal of Yoga can be adopted to the modern way of living. If you start practicing yoga as you are, where you are, yoga itself shows you a path to become a perfect yogi. This however, will take years and not mere months.

But yoga can be made easy and pleasant through regular practice and dedicated work to learn it and make it a part of your life. Once you have learnt it, you will find that nothing is easier than Yoga in the world. You will virtually find your life impossible without Yoga. You can have benefits of yoga at all levels and at all stages. These blessings start flowing to you as soon as you begin to practise Yoga. In fact, you begin to enjoy yogic bliss as soon as you begin to contemplate practising of yoga.

The immediate purpose of physical yoga is a healthy discipline.

lined body. Its ultimate aim is to prepare the mind for mental yoga. Therefore if you want to become master over your mind, you will find great help from the practice of physical yoga. The yoga of action is also a preparation for mental yoga. The mind can only be trained with perseverance and patience. Once the mind is under control, there are no obstacles which cannot be overcome. All problems are man made and in our own mind.

Before we control our mind, we must first establish self-control. A strong desire to progress and practice of austerities (taps) are necessary for establishing of self control. Hatha Yoga helps one to be physically fit. It can be practised to the exclusion of all other forms of yoga. To become Yogi, it is essential first to practise Hatha yoga for unless the body is fit, it is impossible to forget it and concentrate upon the mind.

Yoga is more than a mere combination of breathing and physical exercise. Yoga is complete philosophy of life. It embraces physical, mental and spiritual domains. Both religious and non-religious can apply themselves to yoga. The rationalist, Atheist and Agnostic — all can be yogies.

Many schools of philosophy have flourished in India — Nyaya, Vaisheshika, Samkhya, Yoga mimamsa and vedanta, Sankhya deals with the universal condition of nature. Where as yoga deals with individual condition of nature.

Of late very many important personages have been evincing greater interest in yoga technique. Hence, the importance of yoga is greater today than hitherto.

The present day of life changed beyond all recognition. The life style includes the change in our diet, lack of exercise, greater indulgence, in alcohol, tobacco, sexual etc. All these contributed a lot in increasing mortality from cardiovascular diseases.

It is an undisputed fact, that good health in all living beings is an asset and every human being aspires for it. Money could not purchase the good health. However, every one should bear in mind that the health can be acquired by observing certain cardinal principles in taking diet and regular proper exercise to the mind and body. The Yogis and Maharishis after a long observation and practice, able to plan in a masterly way Yogic asanas, Yogic practices give sufficient exercise to the mind and to every organ of the body and thus help us to keep our body healthy and the mind alert.

I have not dealt with an elementary physiology or anatomy in this book because I think almost all the readers will have the basic knowledge of the things.

Yogic postures, will help in maintaining good health. However, people with symptoms, ailments or disabilities should not start Yogic exercise without consulting doctors. Those who are free from ailments, should read the technique of each asana, its benefits and harmful effects before starting any asana of their own accord. Asanas practiced incorrectly may do more harm than good.

As a word of advice, I have to say that the Shat Karmas namely Dhauti, Basti, Neti, Trataka, Nauli and Kapalabhatthi, which are nothing but purificatory processes, cause grave injury and serve damage to the practitioner, if not done in the presence of a teacher, no matter however much the subject is written comprehensively. These Karmas are recommended for a few chosen disciples whose goal in the Yoga system is to achieve spiritual, devotional and religious ends. It should be noted that the Sidhakas who practice these Shat Karmas are already in sound health and yet they practice these with a view to tone up their bodily system and purify themselves with an ulterior motive more to achieve the divine power than to cure the diseases.

Practitioners are advised to select asanas, Pranayamas and Kriyas according to the suitability of their age and body condition. I am confident that a beginner will not find any difficulty in following the book in its accuracy, since all the postures are explained clearly step by step along with illustrations.

I also hope that this book will serve the purpose of those who are in search of Yoga practice and who are quite new to the subject. I do not expect you to do all the things. Only attempt and do as much as you can. All I request the readers is, that they must evince interest and apply their mind sincerely to the topic and follow the instructions scrupulously to acquire full benefit out of it. It is not that how many times you do the asanas, but it matters very much, how perfectly you do.

I have enjoyed learning and doing the Yoga practice, I want you also to share my enjoyment and pleasure. That is the reason why, I wrote this book and am placing before you.

This book is not only for you but also for your family and friends. I hope you would share this with them and also I hope you will enjoy learning the technique of Yoga practices which was zealously guarded by ancient Rishies and Yogins.

Quite possible that mistakes might have crept in either in printing or othersise. I, therefore, request the readers, very humbly to let me know so that they can be rectified in future edition. I also invite the suggestions if any, I accept them with all greatfulness.

May God bless you with sound health and long life.

INTRODUCTION

Yoga is the most cultural heritage of India. From time immemorial, in the cultural history of India, Yoga occupied an unparalleled recognizance as the one and only practical system of physical, mental, moral and spiritual culture. In ancient India, therefore, every known school of thought, every creed of symbolism and diverse traditions of religion, in spite of their obvious contradictions, accepted yoga as an absolute sine quanon i.e. indispensable condition, of the ultimate achievement in life metaphysically and of the religious endeavours - theologically. Even to the positive science such as Anatomy, Physiology, Biology, Therapeutics, Psychology, mental Hygien, Psychotherapy, Psychoanalysis and others, and to cultural arts such as dancing painting, sculpture and even literature, Yoga had been a constant source of inspiration. It is therefore, been held that the highest is achievable only through Yoga.

The Yoga technique thus flourished under its own intrinsic vitality. The venerable Yogins having zealously guarded, handed over the sacred treasure chest of knowledge to the most deserving disciples only. This process of imparting knowledge of yoga technique—the science and art of living—has been in vogue for thousands of years. What is vital in Yoga is not theory including its many ramifications which multiplied with the ages but its secret technique of practice which passed from teacher to disciples.

In India, the ancient civilization had its birth, blossoming and preservation in the forests. This historical fact has been aptly illustrated in the verses of YAJURVEDA.

In the words of poet Tagore, “Thus in India it was in the forests that our civilization had its birth. It was surrounded by

the vast life of nature, was fed and clothed by her, and had the closest and most constant intercourse with her varying aspects."

In the past, those who wanted to realise or had already realised the aim and end of the life, usually retired into solitude. There, near their solitary abodes, even in the remotest forest, gathered the seekers of knowledge. The disciples included the rich and poor, the king and the beggar, the old and young, both men and women from all levels of society, who had left their distant homes, their valuable possessions and all their earthly attachments in search of truth. The modest huts, and caves often inaccessible, wherein the masters dwelt, served as the source of knowledge, more so of Yoga which quenched the thirst of many a student and thus the traditional heritage of Indian culture was handed down from generations to generations.

Especially in far as the Yoga training is concerned, the available texts prove to be of very little value because most of the practices remain a secret knowledge with teachers and these have been, therefore, confined generally amongst the circle of yogins who would communicate the actual technique only to the deserving pupils. The genuine Yogins living in the solitude of mountains were hardly accessible; and today there are Yogas under conditions imposed upon, only a very few would be eager to learn them. Even in ancient India, the Yoga monasteries were few and far apart and the training in the technique of Yoga for all practical purposes, became extremely difficult.

The word Yoga is perhaps older than the system of philosophy which goes by that name. The oldest use of the word, Yoga is found in vedic literature. In the vedas, we find clear indication that the rishis and the seers were quite familiar with the highest state which is the goal of Yoga. They used to achieve this through procedure described as dhyana, diksha, tapas etc. The Kathopanishad (11, 3, 10-11) defines Yoga as, "A state of steadiness and con-

trole of senses as well as the mind and intellect which when attained, makes an individual completely faultless and unoffending.”

In the Shvetaasvatara Upanishad (11, 12-13) the qualities of Yoga are described and said that the disease, old age and death do not come to him and further that his body becomes supple and healthy, his mind devoid of greed and full of peace and satisfaction. It is further defined in Gita that Yoga is a state of separation from sorrow. It is an admitted fact that the ultimate goal of Yoga is something higher that lies beyond the reach of a common man.

In Pathanjali's Yoga Sutra (1,2) which is supposed to be the most important text of yoga philosophy, Yoga is defined as a state in which there is complete elimination of thoughts and modification of mind. Pathanjali further states that there are eight parts of Yoga which when mastered individually or collectively, ultimately make that state come into being. Two minimum conditions, ABHYASA and VAIRAGYA as laid down in Gita as well as Yoga Sutra, should be full filled to achieve this. VAIRAGYA means lack of ambition. It is opposed to RAGA which means attachment. VAIRAGYA means desire free. It is only through Vairagya one can overcome the desire to run after various objects of enjoyments. ABHYASA is the process of studying mind. This is accomplished in various ways according to ones own temperment.

Those various ways are known as different types of Yogas. They are known to lead to same goal 'MUKTI'

As defined by Patanjali, Yoga is a concentration. This is the quality of the mind — stuff which belongs to all stages.

The stages of mind—stuff are:-

- | | | |
|-------------------|---|--------|
| 1. The restless | — | ksipta |
| 2. The infatuated | — | Mudha |

- | | | |
|-------------------------|---|----------|
| 3. The distracted | — | Viksipta |
| 4. The restricted | — | Niruddha |
| 5. The single in intent | — | Ekagra |

Of these the first two have nothing to do with the Yoga. In the third, the distracted state of mind, concentration is, at times, over powered by opposit distraction and consequently it cannot properly be called Yoga. Yoga is the concentration achieved through physical and mental exercises. Concentration is the cause of final bliss (Mukti) It leads to Sat—Chit—Ananda, (Truth, Concentration and Bliss.) Yoga is the way of health and better living on physical, mental, moral, intellectual and on any spiritual ground. Thus it is science that must be learnt with diligence and intelligence. You cannot just peep it up. It is not like an Army course that can be taught quickly in an emergency. You cannot jam three years course in three weeks. Yoga is a process, an act or method of purification of self from within by way of symbolitic relationship of mind and body.

Yoga will make you fit mentally and physically. Yoga teachings can be carried by the old as well as by the young. There is no age bar to the learning of Yoga. Yoga poses and exercises are easy and can be learnt by every body with patience and practice.

Kapil Maharishi (700 B.C.) emphasized acquiring Jnana involves only mind. Where as Patanjali (300 B. C.) the fore most exponent and compiler of the system of Yoga on the other hand involves mind and body both. This way, by combining Jnana and Practices together, individual would attain not only excellent health but would also be able to maintain a harmonious relationship between the mind and the body. Thus we find Patanjali's Yoga providing a better and more thorough answer to our problems of mental health than what is provided by Kapil.

Patanjali's system includes all those steps which are essential for obtaining the desired goal on both levels — physical and, men-

tal. These steps are eight in number namely :- 1. Yama (Controlle and discipline), 2. Niyama (Rules, methods and principles). 3. ASANAS (Making body postures), 4. Pranayama (Kriyas with air), 5. Pratyahara (avoidence of undesirable in taking action ie. knowing the proper action), 6. Dharana (Concentration), 7. Dhya-na (Meditation), and 8. Samadhi, (contemplation)

In order to facilitate the practitioners, these steps are later grouped under different Yogas according to their nature and substance. The Yogas which cover all these steps are the following nine :- 1. Bhakti Yoga, 2. Karma Yoga, 3. Jnana Yoga and 4. Hatha Yoga. 5. Tantra Yoga 6. Jignan-Yoni Yoga 7. Raja Yoga 8. Jaya Yoga, 9. Kundalini Yoga.

BHAKTI YOGA :-

This is one of the simple forms of Yoga. It does not require that any one to be highly intelligent or hard working. If one is study and mindful of the thing he does, is enough. Bhakti is otherwise known as devotion. Every human being at one stage or other craves for salvation. To achieve this object he prays to God that he should be elevated from wordly pleasures and sorrows. It is based on the conviction that there is some Super Power which non of us could describe. Yet we believe that appealing to him by devotion and surrundering ourselves completely to him, we get rid of all our sufferings and get ourselves united with him. By this Bhakti Yoga, people of sects any religions, strive to redeem themselves from the shackels or wordly fetters once for all and attain Mukthi or Moksha. While it is simple at the same time, it is Supreme and within the reach of one and all irrespective of cast and creed, age and sex.

KARMA YOGA :-

In Sanskrit Karma means work or action. In this world every person works for some thing or other. Some work for riches, some work simply for living and some work for working sake.

Such people, though they are associated with every thing and with every body yet remain untouched and unmoved. It is some thing like lotus leaf though remains in the water always, yet is not having contact with it. A karma Yogi never behaves abnormally, he never works or over works for the future improvement in position, prestige, power and so on. A Karma Yogi behaves in life with such mental activity, having been stopped completely. He devotes all his energies towards good deeds aiming at the ultimate goal ie. Moksha. The Karma Yoga covers PRATYAHARA and is the science of action.

JNANA YOGA :-

This is altogether on different footing when compared with other Yogas. Because it is concerned to the mind ie. the intelligence. This Yoga can be mastered by constant practice. By this one will be in a position to realise and understand without any doubt about the things in the world without any ignorance and bias. This variety is also called RAJA YOGA because it occupies the highest place among Yogas.

Perhaps, it is this variety which Pathanjali has described in his Yoga Sutra. He mentioned that it is made up of eight parts as already mentioned. Five of which are said to be external and the other three internal. Yama and Niyama that is the first two parts are concerned respectively with the habits, a student of Yoga should avoid (Eg. acquiring, wealth above the want, hating others, harming others, speaking lies, stealing etc.) The third and fourth parts, in Pathanjali's system, Asanas and pranayama respectively are dealt with elaborately in Hatha Yoga. The fifth part namely pratyahara indicates the withdrawal of the sense organs from the objects of enjoyments. The next three parts consists of the process of progressive mental concentration.

Patanjali says that constant, and faithful practice of all these eight parts of Yoga for sufficient length of time, a student of Yoga can wash away all the impurities, of his body and mind and

acquire knowledge which ultimately liberates him from bondage and ignorance. This Yoga is known as Ashtanga Yoga because it is made up of eight parts. Sometimes, it is also called as Dhyana Yoga because due to mental concentration. To have the fullest benefit out of this yoga, it is very much important, that the practitioner should be well versed with essentials of Yoga practices mentioned in this book.

HATHA YOGA :-

This is perhaps later development among the varieties of Yoga. It is of four parts namely :- Asanas, Prananyama, Mudras and Nadanusandhana. In Hatha yoga pradiipika, it is mentioned that Hatha Yoga acts as a stair case and ultimately leads the student of this Yoga to the goal of RAJA YOGA.

Asanas, the first part of this Yoga bring about mental essential to step into Raja Yoga or Jnana Yoga. The Asanas activate the body, remove the impurities, reduce the excessive fat and make the body supple. The next two parts, namely prananyama and Mudra are meant for purifying the respiratory system and aimed at making the breath silent thereby activating certain dormant areas of our nervous system. This is spoken of in Yogic terms as the arousal of Kundalini, the divine power that usually lies dormant in human beings.

The fourth part of Hatha Yoga ie. Nadanusandhana is the result of an intense and prolonged practice of the first three parts. It is associated with concentrating the mind on the subtler sounds (Nada) which an advanced student of Yoga can hear after arousal of the Kundalini. This Phenomenon continues for a while and the student hears progressively subtler sounds until at last the Nada becomes silent, making the mind completely absorbed in itself. This state is called Samadhi, Unmani, Sahajavastha etc. and is the highest state of Happiness that remains ever undisturbed whatever happens in one's life.

Who is Yogi ?

Yogi is a person whose body and mind both become pure by the practice of Yoga. A Yogi according to the Gita, is a person whose pattern of motivation is wholly changed for nothing remains for him to be achieved in this world. All of us, always aspire for an improvement in our status and position. To achieve that, we strive hard. But a Yogi is free from it. He is not attracted by this desire. Thus he remains unperturbed even in the midst of several miseries or unbounded happiness. A Yogi is a person who behaves in every day life like other persons. Yogi may respond to experiences in life still he remains unaffected or undisturbed from within.



MUDRAS AND BANDAS

Mudras and Bandas which are combinations of the Asanas and Pranayama, are forming locks. Mudras are neruo-muscular locks while in Bandas "Kumbhaka" is invariably coupled. These Mudras and Bandas which are advanced techniques in Hatha Yoga used to help the aspirant to, still the mind.

Mudras are said to be more powerful and important than asanas and Pranayama for they help to arouse the dormant serpent power in man - the Kundalini shakti.

A mudra can be explained as certain position or attitude which presents the psyche. In the Indian system of classical dancing, Mudra means a symbolic gesture of the hands, which evokes a certain mood or emotion in the inner being. Many of the Mudras in Yoga are utilised to control the involuntary physiological processes, which normally occur outside day to day consciousness. Many of the Mudras are composed of different Bandas, Asanas and Pranayama which are put together to form one practice. These make a very powerful combination. Although they are primarily spiritual in purpose, many mudras give definite mental and physical benefits.

These Mudras are generally used in three fields namely in dance (to express the feelings and emotions through bodily gesture) Rituals (in performing certain worships and Hathayoga to help stabilizing the mind. Let us confine ourselves to Hatha Yoga which contains Asana, Pranayama, Shatkrias, Mudras and Bandas. According to Hatha Pradipika there are ten main important Mudras. Except Yoni Mudra and Yoga Mudra are described by Hatha Pradipika.

According to Gheranda Samhita there are mainly 25 Mudras. Among them the following 12 are the most important. They are 1. Maha Mudra, 2. Maha Banda, 3. Maha Vedha, 4. Yoga Mudra, 5. Viparita Karni, 6. Sakticalanam, 7. Vajroli, 8. Khari-chari Mudra, 9. Yoni Mudra, 10. Uddiyana Bandha, 11. Jalandhara Banda and 12. Mula Bandha.

TYPES OF MUDRAS

ASHWANI MUDRA (Horse Mudra) :-

Stage-1 :-

Sit in any meditative pose. Relax the whole body. Close the eyes and breath normally. Contract the spinster muscles of the anus for a few seconds. Then relax them for a few seconds. Repeat the process as many times as possible.

Stage-2 :-

Inhale while simultaneously contracting the anus. Retain the breath while holding the contraction of spinster muscles. Exhale and release the contraction of anus. Repeat as long as is comfortable. Do not strain.

GYANA MUDRA (Psychic gesture of knowledge) :-

Assume a meditative asana. Fold the index fingers of both hands so that they touch the inside root of their respective thumbs. Spread the other fingers straight. Place the hands on the knees with the palms downward.

CHIN MUDRA :- (Psychic gesture of consciousness) :-

It is performed in the same way as Gyana Mudra except the palms of both hands face upwards while placed on knees.

Benefits :-

These mudras are very simple but important psychoneural finger locks which make the meditative asanas and other asanas complete and powerful.

SHAMBAVI MUDRA :- (Eye brow centre grazing)

Sit in any meditative pose keeping the body erect. Place the hands on the knees either in chin mudra or gyana Mudra. First look forward at a fixed point. Then look upward as high as possible without moving the head. Concentrate the focus of the eyes on the eye brow centre.

This is one of the highly regarded Mudra in Yoga and Tantra Shastras. Physically it strengthens the muscles of the eyes.

LUKIKI MUDRA OR VAKARA MUDRA

POSITION AND PRACTICES :-

Stand erect with feet apart and hands raised to the sides, parallel to the ground. Give the body a rotary twist movement slowly as far as you can do the same clock wise and anti-clock wise three times each.

MAHA MUDRA :-

Sit with the legs stretched. Bend the left leg at the knee and press the perineum with the heel, catch hold of the toes of the stretched right leg by both hands inhale and have Jalandhara Bandha. Maintain for some time and then exhale very slowly. Repeat this with the other leg also. Repeat this for equal number of times on either side every day. Many diseases of stomach are cured by this.

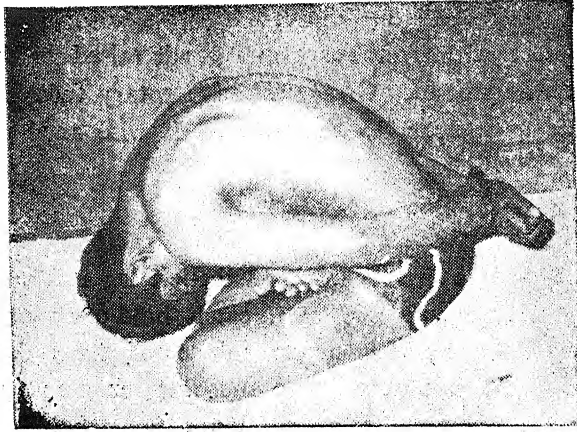
MAHA BANDHA :-

Assume Maha Mudra posture. Press the perineum with left heel and place the right foot on the left thigh. Draw the apanavayuvu upwards by performing Mula Bandha, inhale and have Jalandhara Bandha. Retain for sometime and exhale slowly. This also increases the general health.

MAHA VADHA :-

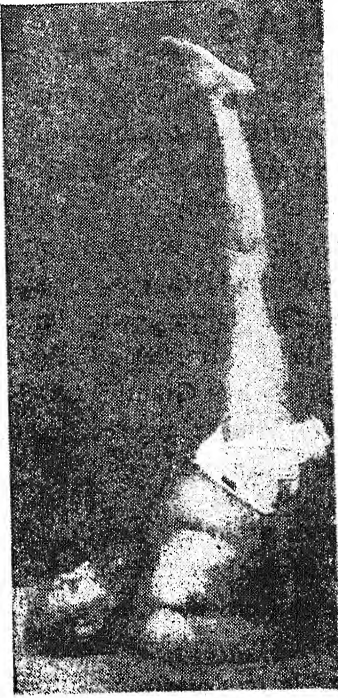
Maha Mudra is preliminar to this. Press the perineum with left heel. Place the right foot about the left thigh, draw the Apanavayuvu upwards by Mula Bandha and inhale and retain the breath by Jalandhara Bandh, fixing the mind on the spinal column. Place the palms on the floor, balance the body gently, hit the pelvic floor of the body on the ground. This provides stimulation for smooth release of the chakras so that prana can pass through them.

YOGA MUDRA :-



POSITION AND PRACTICE :-

Sit in Padmasana, catch hold of the left wrist by right hand behind the back or keep the palms on the heels and bend forward and touch the floor with the fore-head. This cures the diseases of the abdomen, tones up the nervous system specially the lumbo-sacral nerve. Helps in the case of seminal weakness.



VIPARITA KARANI MUDRA :-

This is said to be one of the most important Mudras to be practised for higher mental stability. Lie on the ground, raise both legs together up without bending at the knees. Help the buttocks with the palms, rest the elbows on the ground. The trunk should make 45° angle from the floor and the legs exactly 90° perpendicular to the floor. This helps to maintain long and healthy life and also establishes the person in Brahmacharya.

Except Yoga Mudra and Viparita Karani Mudra, all other Mudras are advised to be practised under the guidance of a Guru.

SOME OF OTHER MUDRAS ARE :-

Nasikagra Drishti (Nose tip gazing)

Boochari Mudra (Nothingness gazing)

Akashi Mudra (Consciousness of inner space)

Tadigi Mudra (Barrelled abdomen technique)

Kaki Mudra (crow beak)

Bhujang Mudra

BANDHAS

This is a small but very important group of Yogic practices. These physical techniques allow the practitioner to control different organs and nerves of the body. The word bandha means 'to hold or tighten'. Various parts of the body are gently but powerfully contracted or tightened. This has the effect of massaging the internal organs removing stagnant blood, stimulating and regulating the nerves that enervate these organs. This improves the functioning and health of the body. They help to release the granthis (Psychic knots) — Brahma Granthi Vishnu Granthi and Shiva-granthi—which prevents free flow of prana along the Sushumna Nadi. In this way spiritual power is released.

Bandhas require the practitioner to retain the breath. It may be external or internal. At first, of course, the retention should be of short duration. The period of retention should be gradually increased over a few weeks or months without imposing undue strain on the lungs. Ideally performed in conjunction with pranayama and Mudras. If practised on its own it should be done after asanas and pranayama but before meditation.

JALANDAR BANDHA (Chin lock) :-

This is used for restraining the breath after inhalation. Contract the throat. Press the chin firmly against the chest at the jugular notch after inhaling. The breath is stopped at the throat, with gradual practice the pressure of air on the glottis will be released and the whole system is relaxed, while the breath get stopped near the throat.

POSITION AND PRACTICE :-

Sit in any of the meditative pose which allows the knees to touch the floor firmly. Sukhasana is thus not suitable. Persons who cannot sit on Padmasana or Siddhasana etc. can do Jalandara Bandha while standing.



Place the palms on top of the knees. Relax the whole body and close the eyes. Inhale deeply, retain the breath inside, bend the head forward and press the chin tightly against the chest i.e. sternum. Straighten the arms to make the chin lock more rigid. Simultaneously hunch the shoulders upward and forward — this will ensure that arms stay locked. The palms should remain on the knees. Stay in that posture as long as you can without straining. Then release the shoulders, bend the arms, slowly release the lock, raise the head and exhale. Repeat when the respiration returns to normal. Do it for ten times. Never inhale or exhale until the chin lock has been released and the head is upright.

Persons with insracranial, blood pressure or heart ailment should not practice without expert guidance.

BENEFITS :-

Thyroid and parathyroid glands are massaged and their functions are improved. Relieves stress, anxiety and anger. It is excellent preparation for meditative practices.

STANDING JALANDARA BANDHA :-

Assume the standing position, with the feet about half a meter apart. Lean forward and place the palms just above the knees. Exhale or inhale, deeply and perform chinlock retaining the breath. Straighten the arms to make the chin lock rigid. Remain in that posture as long as you can. Then slowly breath out or in. Repeat.

MOOLA BANDHA (Perinium retraction lock) :

Sit in a meditative pose with knees firmly on the ground. The best asana is Siddhasana. Place the palms on the knees, close the eyes and relax whole body. Inhale deeply retain the breath and perform Jalandara bandha. Then contract the muscles in the region of perinium and draw them upward. This is final pose. Remain as long as you can. Release the contraction of the perinium slowly raise the head and exhale. Repeat for ten times.

BENEFITS :-

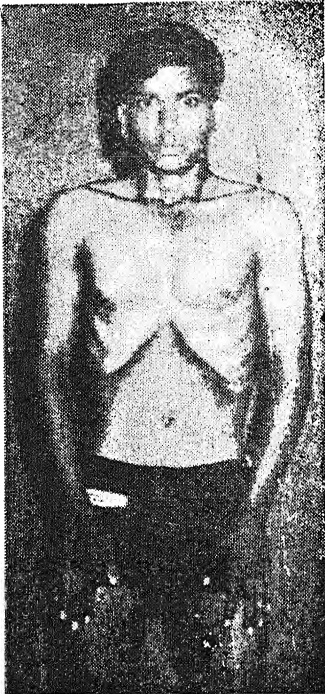
In this Bandha the region of Mooladhara Chakra (Organs between urinary and excretory) is contracted and pulled upward. This generates vitality and helps to awaken the Kundalini. It aids in establishment of brahmacharya. This bandha symbolizes the ultimate aim of Yoga which is to find and experience the source of creation by restraining the modifications of the mind.

UDDIYANA BANDHA (Abdominal retraction lock) :

In Sanskrit, 'Uddi' means to fly up, those who practice this regularly, their prana moves up through subtle centres. The significance of this Mudra is to restrain the breath and hence, is called a bandha or a lock. This is also called Tadagi Mudra. In Sanskrit Tadagi means a lake. Because it gives an appearance of lake i.e. concave shape, it assumed that name. There is difference between Uddiyana Bandha and Tadagi Mudra, though they are treated alike. In Uddiyana Bandha the breath is confined inside where as in Tadagi Mudra, is some thing that is practised while

holding the breath out. This can be done either in standing position or sitting position. This dispells old age and death as stated in Gheranda Samhita.

POSITION AND PRACTICE :



Stand a foot and half apart. Bend the trunk forward and place the hands on the respective knees. Exhale completely and do not allow the air to pass in. Expand the chest creating the vaccum in the thoracic cavity. Now the diaphragm raises upto fill this vaccum and then relax abdominal wall assumes a concave appearance due to this. This should be followed by contraction of the pelvis and anus. After holding the breath out, for a while, inhale and relax the contracted muscles. One more round is repeated after short rest. Two rounds may be sufficient to begin with. During a month, maximum, six rounds should be done. All the muscles in the abdominal cavity get mild massage and get activated.

SITTING POSTURE :

Sit in meditative pose in such a manner, the knees touching the ground and place the palms on the knees, Close the eyes and relax the body. Exhale deeply and retain the breath outside. Perform Jalandhara Bandha. Then contract the abdominal muscles as far as possible inward and upward. This is the first position. Hold this lock as long as the breath can be retained outside. Then release slowly the muscles of stomach, Jalandhar and inhale.

When the respiration is normal, repeat it. Practice upto ten times. Practice only when the stomach and intestines are empty. Release the chin lock before breathing in. Persons suffering from heart trouble, peptic or abdominal ulcers or pregnant women should not do this.

BENEFITS :-

In this bandha the diaphragm is pulled up towards the thoracic cage, and the abdominal organs drawn in toward the spine. By this practice, constipation, indigestion, diabetis etc. are relieved. THE LIVER, PANCREAS, KIDNEYS, SPLEEN ARE ALL MASSAGED and made more healthy.

MAHA BANDHA (Triple lock) :-

Sit in a meditative pose, Inhale deeply and exhale completely. Perform Jalandara Bandha, Uddiyana Bandha and Mula Bandha. Rotate the consciousness by concentrating on each of the following chakras in turn and mentally repeat its name — Mooladhar, Manipura, Vishuddi. Remain aware of each chakra for only a few seconds, then move to the next one. After completion of this consciousness, return to mooladhara and repeat the process. Continue to do this until you cannot comfortably hold your breath for a longer period of time. Then release moola bandha, Uddiyana Bandha and Jalandara Bandha and breathe in slowly.

BENEFITS :-

All the benefits of the three individual bandhas put together. These three Bandhas are called Bandha Traya, form one group just as MAHA MUDRA, MAHA BANDHA, and MAHA VEDA form one group. These bandhas are exclusively used as locks for breath i.e. to restrain the close the breath. Mula Bandha is used during purnaka, kumbaka, rechaka and also in meditation and japa. Whereas, Uddiyana Bandha is used during Rechaka and Jalandhara Bandha is used during Kumbaka.

CLEANSING TECHNIQUES

Some general cleansing techniques are :-

1. Anunasika breathing 2. Dog breathing, 3. Mukla Bhas-trika and 4. Single blast Dhoutti.

ANUNASIKA BREATHING:- Sit erect. Exhale completely. Inhale through both nostrils and hold breath for a few seconds. Blast out through both the nostrils with short bursts of air, until the lungs are completely empty. Repeat this for five times.

Now close the right nostril with the thumb of right hand, inhale, hold for a few seconds and blast out in the same manner ie. with short bursts of air. Repeat several times.

Next close the left nostril with the ring fingers of right hand. Repeat the above process several times. Lastly repeat the complete process several times using both the nostrils.

DOG BREATHING :- With the mouth open the tongue stretched out, standing and bending forward a little, inhale and exhale fast through the mouth. Repeat several times.

This helps in eliminating carbon-dioxide from the body fairly fast.

MUKHA BHASTRIKA :- Kneel down with heels together and sit erect. Inhale fully and while exhaling, in series of expulsions of the same breath through the mouth as if you are going to whistle, keeping the lips puckered. Bend forward and rest the head on the ground in front of the knees. The expulsions of air effected by the muscles of the diaphragm come up slowly inhaling. Repeat several times.

The purpose of Mukha Bhastrika is to reduce the level of carbon-dioxide present in the blood.

SINGLE BLAST DHOTTI :- Inhale deeply and expel the air forcefully like in jet through the mouth, continuously. This is effected with the help of diaphragm by prolonged exhalation. Repeat several times. This is to cleanse the respiratory passages and the system in general.

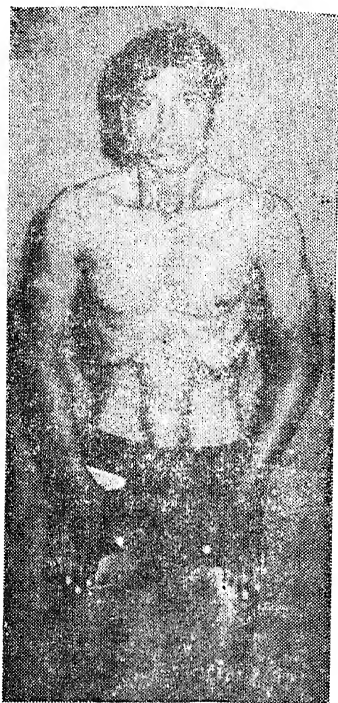
THE SHAT - KRIYAS :

The six process which purify the system are :- 1. Nauli, 2. Kapalabhati, 3. Neti, 4. Dhouti, 5. Trataka and 6. Basti. These six kriyas are discussed in detail in different texts for cleansing the body. Let us briefly know some thing about them.

NAULI :- This is the foremost abdominal Kriya. This is an act of purification intended to eliminate all the impurities from the body. In Hatha Yoga Pradipika it is stated that this has to be done only when the impurities are accumulated in the body. Otherwise, it need not be practised every day. As already stated Nauli and Kapalabhati are two techniques of purification which can be included with advantage in the daily routine.

POSITION AND PRACTICE :- Stand with a slight forward bend of the trunk, palms on the thighs and legs slightly apart. Exhale completely by vigorously contracting the front muscles of the abdomen, chest also gets contracted. Press the hands against the thighs, the muscles of the neck and shoulders and have vigorous mock inhalation by raising the ribs and not allowing the air to get into the lungs. Simultaneously the front muscles of the abdomen are completely released.

Automatically the diaphragm will rise up and the abdomen, will undergo a depression producing a concave appearance. This is called Uddiyana.



Maintaining Uddiyana give a forward and down ward push to the abdominal point just above the pelvic bone, where the two recti originate. A push brings about the concentration of these muscles which stands out in the centre at the same time leaning the other muscles of the front abdominal wall in a relaxed condition. This is Madhyana Nauli or Middle Nauli.

For Dakhan Nauli (right side) one has to contract right rectus alone leaving other muscles and also the left rectus relaxed. Whereas for Vama (left) Nauli, only left rectus is contracted leaving others relaxed.

BENEFITS :- This is very fine Kriya for promoting the health of the abdominal Viscera. Due to negative pressure created in the stomach the circulation improves in the abdominal region. Stimulate gastric fire, thus helping digestion.

KAPALABHATI :-

This is breathing exercise, designed to expel Kapha i.e. the impurities from the respiratory tract. Its technique has been explained in Hathayoga Pradeepika. In this the air is expelled and inhaled in quick succession as in the case of bellows of blacksmith. This is essentially an exercise in abdominal breathing involving rapid lung ventilation. It should be done in comfortable and steady position. Traditionally the posture known as Padmasana is adopted for this practice.

After assuming the comfortable posture and keeping the anus and pelvis contracted rapid exhalations are made one after another, without expanding or contracting the chest considerably. Every exhalation is done by contracting the abdominal muscles causing the abdominal viscera to be pushed back, thereby, making an impact on the diaphragm which gets raised up in the thoracic cavity expelling some air out of the lungs through the nose.

In normal respiration the act of inhalation involves effort while the exhalation is brought about due to the elastic recoil of the lungs. This is not the case in Kapalabhati. Where the act of inhalation is effortless, but exhalation requires some muscular effort.

Expulsion of the air should be uniform in force and rapidity. There should not be undue friction of air with respiratory tract. Thirty expulsions should be made non-stop in the beginning at the rate of two expulsions per second. This means a total time of fifteen seconds nearly. This should be followed by a short rest of fifteen seconds and then another round of thirty expulsions. This should be increased slowly to 120 within a period of about a month.

It has to be noted that Kapalabhati is not a variety of Pranayama. It is only a breathing exercise in which holding of breath at any time does not involve. This practice not only clears the impurities in the air tract but also activates the brain.

Neti :- To have full effect of breathing, both the nostrils should be clean. In the case of many people, if one nostril works forcibly, the other nostril is blocked. Some people habitually have one nostril blocked or choked partially. Therefore, it is necessary that the passage of the nostrils should be kept clean by some means or other. There is a Kriya called Neti which is very useful for making both the nostrils clean.

A cotton twisted thread or a rubber catheter of about one foot in length and suitable thickness may be taken and smeared with ghee or butter or oil to smother and is passed through one of the nostrils. The end is taken out through the mouth. Holding both the ends of the thread, the nasal passage may be cleaned by pulling the ends of the thread alternately to and fro. After cleaning one nostril take out the thread and clean it with water. Repeat the same process with the other nostril. This is described in the Hathayoga Pradipika.



Neti can also be performed with luke - warm water. Take luke warm water in a cup with beaked edge and add a pinch of common salt. Stand leaning forward a little and tilt the head to a side. Insert the spout into the upper nostril and pour the water into it. Don't allow the water to pass through the throat. Then the water comes out through the other nostril. This procedure may be repeated with the other nostril by tilting the head on the other side. This is mild form of Neti.

Drinking water through the nostrils is modified form of Neti. For this, clean both the nostrils well and take luke-warm water in a bowl. Insert the nostrils in the water by tilting the bowl a little and allow the water to flow through the nostrils and at the same time suck in. In the beginning, there will be irritating in nasal passage due to water coming in contact with the upper sensitive portion of the nostrils. In course of time, it will become alright. This is a very useful practice, because it not only cleans the nasal passage, but also has smoothening and refreshing effect on the nasal canal as well as in brain and eyes. Traditionally water is kept in clean copper vessel at night and is drunk through the nose in the morning. Yogic breathing can be enjoyed better when both the nostrils are thus made clean.

DRYING THE NOSE :- After Neti the nose must be completely cleaned and dried in the following manner.

Stand erect with feet together. Clasp both the hands behind the back ie. neck and bend forward from the waist until the head is upside down. Remain in that position for about thirty seconds. This will allow all the water from the nose to drain out. While in this position, blow out the nose for five times vigorously. Then stand erect.

Close one of the nostrils by gently pressing and breathe in and out vigorously for twenty times in quick succession, emphasising the exhalation to expel the maximum amount of moisture. Repeat the same process with the other nostril. If the water still remains, repeat the drying process.

DHAUTI :- A series of techniques for cleaning the whole alimentary canal from the mouth to the anus is called Dhauti. It includes simple method of cleaning the eyes, ears, teeth, tongue and scalp.

TRATAKA (Concentrated gazing)

This practice is traditionally considered to be a part of Hatha Yoga. Because its technique is more like a mudra, it can also be considered part of Raja Yoga. This powerful technique can be defined as fixed gazing at one point (the word trataka means to look or to gaze.)

If practiced regularly, it develops the power of concentration to an almost unlimited degree. From this comes the awakening of latent faculties that are in all of us. Although there are numerous different techniques, the easiest and the most common is the following :-

Practise :- Sit in a comfortable position, preferably, a meditative asana in a dark room. Place a lighted candle level with the eyes, at a distance of one or two feet from the face. Straighten the spine, relax the body and close the eyes. Be aware of the physical body only. Let the body become still, like a statue. Once you are comfortable do not try to move the body in any way. Then open the eyes and gaze intently at the bright spot of the flame just above the end of the wick, without movement of eye-balls or blinking. The whole of your consciousness must become centred in the eyes to the extent that awareness of the rest of the body is lost. The gaze should be absolutely fixed on the point.

As soon as the eyes become tired or if they begin to water, close them and relax. Do not move the body, but be aware of the after image of the flame in front of the closed eyes. As soon as, it begins to fade, open the eyes again and continue to concentrate on the external flame.

VARIATIONS :-

Tartaka can be practised with a shadow a crystal ball, the things. Those who have practiced on photographs

spiritual presence and grace. These should however, be done under the guidance of a guru, as there are certain risks involved.

Inner trataka is internal visualized perhaps of your personal deity. The eyes are generally kept closed. If they are opened, the concentration should be directed inward to such an extent that no external object is perceived.

For general purpose, practice of 15 to 20, minutes is sufficient. The best time for trataka is between 4 and 6 A. M. after asanas and Pranayama.

BASTI :- It is a technique for washing and toning the large intestines.

Jala Basti (Yogic enema)

Stand in pure water up to the navel. A flowing river is an ideal place. Lean forward and place the hands on the knee. Expand the sphincter muscles of the anus and simultaneously perform Uddiyana bandha and Nauli in such a manner that the water is drawn into the bowels. Hold the water in the bowels for a while and then expel it through the anus.

A short tube may be inserted into the anus by the beginner to make the practice easier. This technique should be learnt under expert guidance.

Alternative practice :- Benefits can also be obtained by sitting in cool, fresh water up to the navel and performing Ashwini Mudhra for 25 times, sucking air into the bowels, Retain for some time and expel through the anus.

SHANKHAPRAKSHALANA OR VARISARA DHAUTI

The word Shank means 'Conch' and prakshalana means cleaning. Since intestines are conch shaped, its cleaning is called Shankhaprakshalana. It is a systematic and gentle method of completely washing the entire alimentary canal from the mouth to the anus. The process is rather long and it is not advisable to attempt it without the guidance of a Yoga teacher.

PREPARATION:- No food either solid or liquid, what so-ever, should be consumed on the day when you intend to perform Shankhaprakshalana. A clean bucket should be filled with a lukewarm water. At the rate of two tea-spoons per litter, salt is added to it. Start doing the exercise with happy and relaxed mood. It should be noted, the stomach must and should be empty.

TECHNIQUE :- Drink two glasses of water quickly as for as possible. Perform the following five asanas eight times each. — 1. Tadasana, 2. Tiryaka Tadasana, 3. Katichakrasana, 4. Tiryaka Bhujangasana and 5. Udarakarshan asana.

In between the stomach and anus, there are number of sphincters or valves. These five asanas act on these valves and eject the fecal matter.

After performing the asanas drink two more glasses of water quickly and do the exercise eight times. Repeat the exercise, once more. Now go to latrin and try to evacuate the bowels. Do not strain under any circumstances. Just relax. After a minute or so, drink two more glasses of water and do the exercise as it was done. Then go to toilet. Do not strain yourself. Continue this process and eventually motion will occur. Do not worry if you take longer

time to evacuate your bowels. Do not compare yourself with others. At first solid stools will be evacuated and afterwards water and stools mixed. Carry on drinking two glasses of water, doing asanas and going to the toilet. Finally only clean water will be evacuated. On the average 20 to 26 glasses of water have to be taken in. At this stage Shankhaprakshalana is completed.

ADDITIONAL PRACTICE : Kunjal and Jala Neti should be done immediately after the above exercise. Kunjal cleans the region from the stomach to the mouth and also removes the remaining salty water. Jala neti cleans the nasal passages.

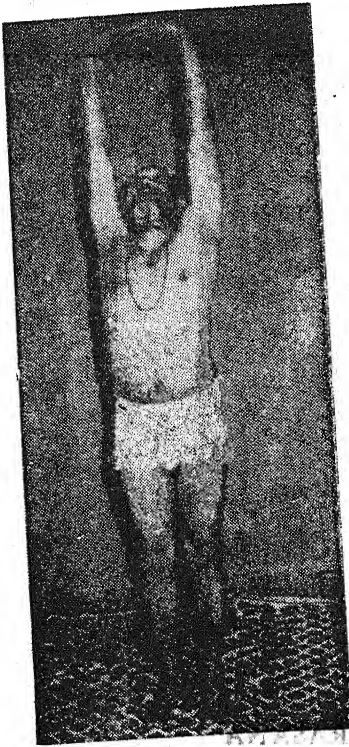
REST :- Either sit or lie down quietly for about 45 minutes. Do not sleep.

SPECIAL FOOD :- Rice, pulse or lentils cooked with ghee must be taken. This is essential to activate and lubricate the digestive tract in the gentle manner.

RESTRICTIONS :- For at least a week or more chemically processed, acidic rich or non-vegetarian foods should be strictly avoided. Milk, butter milk, oranges etc. are also restricted. Alcohol, cigarettes, tea, coffee, betel nuts, pan should not be taken. Remember the whole digestive system has been cleaned. A sudden induction of toxic and poisonous foods might produce bad reactions such as fever, indigestion, constipation and so on. This will have repercussion on the whole body.

FREQUENCY :- Every six months or more often under special circumstances.

1. TADASANA



Stand erect with feet together and the hands hanging by the sides. Raise both the hands laterly over the head any interlock the fingers of the hands, palms facing upwards. At the same time, raise on the toes and inhale slowly. Look at the sky. There should not be and bend either in the knees or in the legs. Remain in that posture for eight or ten seconds and come down to the starting position. Repeat this eight times.

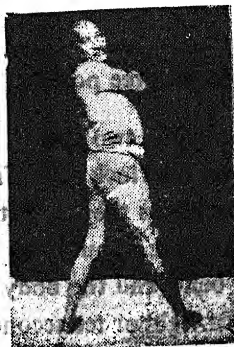
2. TIRYAKA TADASANA (Wing blown tree pose)

Stand erect with two feet apart. Raise the hands as in the previous pose and interlock the fingers. Inhale deeply. Bend the trunk with the hands as they are to the side slowly and at the same time exhale. Care should be taken to see that knees and elbows are not bent and the body is not leaned forward. Remain in that position for eight or ten second sand

return to the previous position. Repeat the same on the other side. This is one round. Do eight times.



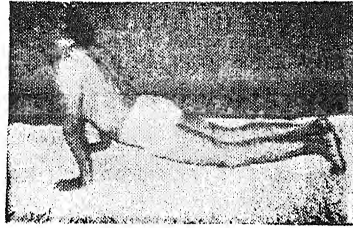
3. KATICHAKRASANA



Stand erect with feet two feet apart. Place the right palm on the left shoulder and left fore-arm on the back of the waist i.e. lumbar region. Without disturbing the feet turn to the right twisting waist as much as you can. Remain in that position for 8 or 10 seconds and return to the normal position. Repeat on the other side. Do eight times.

4. TIRYAKA BHUJANGASANA (Twisting Cobra Pose) :-

Assume the final position of basic Bhujangasana. Twist the upper portion of the trunk and head to one side and gaze at the heel of the opposite foot. Then repeat in the other direction. Twist the body upto ten times in each side.



5. UDARAKARSHANA ASANA

(Abdominal massage pose) :-



Sit on toes with one knee up facing the sky and the other knee inclined to the front as shown in the figure. Remain in that position for a while and stand up.

BENEFITS :- As stated already, this is having very good effect on the abdominal muscles and as such, removes constipation. It further strengthens the muscles of neck, shoulder and waist.

PRANAYAMA

It is not known whether our ancient masters of Yoga were aware of the fact that the air we breathe in is a mixture of oxygen, nitrogen and carbon-dioxide. However, they knew it fully that activity of life depends fundamentally on the vital air which they called "Prana". They distinguished this air into ten different forms. Five of these ten *vayus* were supposed to be more important. They are Prana, Apana, Vyana, Udana and Samana. One and the same prana becomes to be known as the five *vayus* due to diversity of functions.

Pranayama which may be called Yogic breathing is a technique of silencing the breath. Patanjali defined Yogic breathing in Yoga Sutra, as the cessation of the movement of Shvasa (inhalation) and Prashvasa (exhalation). If we silently observe our breathing for a while, it is found that it is made of two acts namely, inhalation and exhalation. During inhalation, we take in air from the atmosphere and during exhalation we give out through nose some air which is called carbon-dioxide. Both the acts follow each other in cycle. Actually, after each exhalation, there is a pause which lasts for such a short-time, that it usually escapes attention. All these three put together is called respiration. We respire nearly fifteen times in a minute. In each respiration we breathe in nearly 400 c. c. of air. When we breathe out, air does not come out of the lungs completely. The amount of air that one can exhale in a deep exhalation after making a deep inhalation, is called **Vital capacity**. This amount, divided by the weight of the body is known as **Vital index**. It indicates one's capacity of breathe as well as the vitality of the body and efficiency of its functions.

Prana means Breath
and

Yama means Pause.

This means breathing and pausing. After inhaling retain it as far as you can. This action is called Kumbaka. Then exhale and

give pause. The breathing, should be rhythmic. The more efficiently you breathe, the longer and more stronger your heart will pump and the longevity of the life will be generally greater. In a single day the heart pumps at an average rate of 72 beats in a minute. All the blood in the body passes through the heart every three minutes.

According to Yoga, the breath is both positive and negative. The air passing through the right nostril is hot. It is called PINGALA or the Sun breath or Solar breath. The air following through the left nostril is known as IDL or Moon breath or lunar breath.

Yogic breathing is an art that calls for patience and caution.

Pranayama is mainly a Kriya (Exercise) with air. As all of us know the air possesses several unique qualities. It contains the life force (Prana) ie. Shakti. It also has absorbing activating and massaging capacity. Because of these qualities the air is regarded as great purifier as well as giver of life to the inner organs of the body. The body makes use of these qualities of the air during the pranayama.

Pranayama is a special form of breathing exercise. There are various forms of pranayama. Though each form is done differently, most of them have the following steps in common - RECHAKA (exhalation) PURAKA (Inhalation) and KUMBAKA (retention).

Yogic breathing involves a reduction in the number of respirations made per minute. This can be achieved by constant practice. After assuming a comfortable and steady position on the seat, one should proceed to practice Yogic breathing. This practice should not be under taken when health is impaired, due to any reason. The stomach should be empty. Resting in a relaxed condition for atleast ten minutes should be done before starting. After assuming suitable position, breathing should be started with the help of a watch, preferably a stop watch and the time is taken for making comfortably slow inhalation. The time taken by each of five successive deep exhalations should be noted, taking care, that the

inhalations proceeding should also be deep and slow and not forceful. Whether this time is five or ten or fifteen seconds does not matter much. The thing to be noticed here is, the time for all the five successive exhalations should be very nearly the same. If the difference between them is too great, the lowest time should be chosen. Thus if the time for exhalation is ten seconds, then for inhalation should be five seconds. One respiration has to be completed in fifteen seconds ($5 + 10 = 15$) On the first day four such respirations should be made, taking care that each inhalation is completed in five seconds and each exhalation in ten seconds. There should be no feeling of suffocation during the practice or any feeling of exhaustion at the end. Each exhalation and inhalation must take exactly the specified time. Both the acts of inhalation and exhalation should be completed in every round exactly within the specified time. At the time of inhalation the abdomen comes progressively forward, because of the descent of the diaphragm in the abdominal cavity. This should be checked by contracting the anus and the pelvis as well as the muscles of the abdominal wall. Care should be taken not to turn the head to the side while inhaling or exhaling through one nostril alone.

People whose parents were suffering from Asthama, will be tremendously benefitted by a regular practice of deep breathing as a preventive measure against asthama. An individual who has mastered the vayu achieves full control over his senses, requires less food and sleep becomes strong physically and mentally, and achieves, longevity of life.

In the beginning, a student, however, should not practice holding the breath. To begin with only deep inhalation and exhalation should be practised. A student whose interest in deep breathing is just for the purpose of maintenance of good health may exclude Kumbaka altogether. Ten rounds of breathing through alternate nostrils, where each inhalation takes ten seconds and each exhalation

twenty, is sufficient dose for an average individual. It is accordingly, only those who are interested in the deeper aspects of Yoga, that may take to a practice of holding the breath.

The breathing system is more intimately related with the nervous system than we imagine. If one nostril is blocked completely for a couple of days, then there will be serious nervous trouble. To remove this blockade of nostril what you have to do is, if right nostril is blocked, place any hard substance such as a wooden ball or a block of wood or cricket handle under the arm-pit and press and vice versa. In a few minutes the nostril will be free. This might be the reason why the Rishies used (VENUDANDAM) VAMA DANANDAM (a fork like stick) under their arm-pit while in meditation or in concentration.

Get into the habit of breathing always rightly. You must proceed scientifically about the work. Sufficient care and attention should be bestowed to nasal hygiene. If your nostril is working properly, and if your breathing is perfect, you can, as well, dispense with the use of hand-kerchief. Breathe slowly, rhythmically and completely. Avoid irregular breathing by conscious effort. Inhale — pause — exhale — pause. Thus the lungs should be almost completely emptied of the air inspired at the proceeding inhalation. Breathe unhurriedly. Too rapid breathing never gives lungs the time to inhale themselves properly. Bad breathing leads to mental agitation and vice versa. Therefore, you should have either mental tranquility or rhythmic and good breathing. This reversibility is very important in life and will be found in all walks of life.

Till reaching the age of puberty, both boys and girls, breathe

in the same manner. It is done by retraction and extension of the abdominal walls. Hence it is called Abdominal breathing.

After obtaining the puberty in the case of women, breathing takes place by raising and falling of thorax. The abdominal walls practically remain still. This is called Pectoral breathing or thoracic breathing. Whatever the sex or mode of breathing — abdominal or thoracic, one should never bring the effort to bear on the inhalation in order to fill the lungs completely, but rather on the exhalation. Greater effort should be placed on emptying the lungs completely of the foul air.

Expansion of the lungs may cause several complications such as emphysema, Haemorrhage etc. The effort to contract the chest is perfectly harmless.

In breathing also there are various kinds.

SECTIONAL BREATHING :- This is preparatory breathing practice for doing pranayama. It chiefly corrects the breathing pattern. The capacity of the lungs increases. It is classified under three heads namely.

1. ABDOMINAL BREATHING or diaphragmatic breathing
2. THORACIC or chest breathing or inter costal breathing
3. Upper labula breathing or clavical breathing.

These three sectionalised breathing are also called 1. ADAMA
2. MADYAMA, and 3. ADYA.

ABDOMINAL BREATHING :- Inhale through both the nostrils, smoothly, without jerks and slowly and made abdominal walls swell to the maximum extent, with the air entering especially into the lower part of the lungs. Give a pause for a while and exhale without jerks and smoothly. Contract the abdominal muscles and pull back the stomach so as to touch the back bone, Expel the entire air, retain the vacume for some time and inhale.

Repeat the breathing cycle. The rhythmic movement of the diaphragm massages the contents of the abdomen gently and helps the organs to function naturally.

THORACIC BREATHING :- Air flows through both the nostrils slowly and continuously. Inhalation and exhalation are performed by expanding and contracting the chest. The middle lobes are activated fully through this type of breathing.

UPPER LABULAR BREATHING :- Keeping the abdominal muscles contracted raises the collar bone. The air is forced into the upper most regions of the lobular regions.

Pranayama science of breathing is the most essential part of Hatha Yoga. In the complete Yogic breathing technique, all the three types will be combined. During inhalation the adhamas, Madhyama and Adya occur sequentially and during exhalation the same sequence namely stomach, chest and the upper labular breathing occur. Tension should not be developed in the face. The whole process should be relaxing and comfortable.

Four Mudras are generally associated with these three sectional breathings and complete Yogic breathing. They are called, chin Mudra, Chinmaya Mudra, Adi Mudra and Bhahma Mudra respectively.

The Procedure already described in which Kumbaka is accompanied by breathing through alternate nostrils is traditionally called ANULOMA- VILOMA Pranayama. In traditional Yoga texts, mention has been made about eight varieties of Pranayama namely :- 1. Suryabhedana, 2. Ujjayi, 3. Shitali 4. Sitkari, 5. Bhastrika, 6. Bharamari, 7. Murehha, and 8. Palavini. It is not necessary to practice all the eight types. In all these eight types, the part of Kumbaka is same, while the difference is noticed only in the technique of inhaling and exhaling. In the

First type the right nostril is used for inhalation and the left nostril for exhalation every time. In the Second type inhalation is made through both the nostrils and the exhalation through left nostril. These are followed by the sound produced by contraction of the throat ie. the partial closer of glotis. The third type is inhalation is through mouth and exhalation through both the nostrils. The tongue is slightly drawn out of the mouth for this purpose and its sides are turned up forming a passage like channel for sucking the air in. The Fourth type is inhalation through the mouth, with the tip of the tongue against the teeth and exhalation through both the nostrils. The Fifth type is the combination of Kapalabhati and Suryabhedana, in which 20 to 40 expulsions of air through both the nostrils are made to precede each inhalation. In Sixth type a sound like that of the bumble - bee (Bhramara) is produced while inhaling or exhaling using both the nostrils. The Seventh type requires Jalandhara bandha to be practiced during Kumbaka as well as Rechaka. The last one is practiced for the purpose of floating on water. All these varieties except perhaps the last one may be said to be aimed at one common goal, that is to bring the mind ultimately under ones control. For example the First and Fifth types are said to give rise to heat in the body while Third and fourth produce cold.

ANULOMA - VILOMA :- Sit erect in any meditative posture. Close the eyes and exhale completely. Using both the nostrils inhale slowly and steadily without any sound. Exhale slowly, continuously and silently. Have inhalation and exhalation for some duration say about 15 to 20 seconds. Both chest and abdomen expands during inhalation. There is no holding of breath (Kumbaka). It is good to practice in the dawn with empty stomach and evening before meals. One can have about 10 to 15 rounds to start with and can go up to 30 rounds. One inhalation and one exhalation means one round. One must practice Anuloma - Viloma at least about three months continuously to perceive the benefits.

This Anuloma - Viloma is divided into two parts :—

Chandranuloma and Suryanuloma.

In Chandranuloma inhalation and exhalation are through left nostril only. Right nostril is kept closed all the time. In Suryanuloma inhalation and exhalation are through right nostril only. Left nostril is kept closed all the time.

NADI SUDDHI :- The Nadi Suddhi is similar to Anuloma-Viloma; with the difference that the inhalation and the exhalation are done through alternative nostrils.

Sit erect in meditative posture and close the right nostril with the thumb of the right hand, inhale slowly, steadily and deeply as long as you can. Take out the thumb and close the left nostril with little and ring fingers of the right hand, while breathing out through the right nostril. Again breath in through right nostril and breath out through left nostril. This forms one round of Nadi - Suddhi. Inhalation exhalation from each side should be of same interval. "AUM" can be mentally recited during inhalation and exhalation. To start with one can have nine rounds and can be gradually increased to about 30 to 40 rounds. Early morning and late evening are good for the practice.

BENEFITS :- Anuloma - Viloma and Nadi - Suddhi are the foundations for the practice of good Pranayama. One has to practice these for a duration of 3 to 6 months to accomplish the purification of the Nadis. Lightness body, brightness and increase in appetite, will be noticed by purification of Nadis.

Lungs, heart and stomach get purified. Heart beat gets normalised and rhythmic breathing is the result. Capacity of the lungs is increased. All lung diseases are cured. This helps in

curing cold, cough and some types of head - aches and also increases the digestion.

The person who mastered the VAYU achieves full control over his senses, requires less food and sleep, becomes strong physically and mentally and achieves longevity of life.

UJJANEE PRANAYAMA :— Ujjayee pranayama can be practiced in two forms namely in lying pose and in standing pose. But the effect or benefits are the same. There is full impact and train in standing pose.

IN LYING POSITION :— Lie down on the ground on your back, straight with hands close to the body. Keep the heels together and the legs loose. Breathe normally.

There are four steps in Ujjayee :- 1. Exhaling the air through the mouth, 2. Inhaling the air through both the nostrils 3. Retaining the air and 4. Exhaling the air again through the mouth.

After lying down as stated above, exhale the air through the mouth, speedily and continuously and between the lips without any twist on the facial tissues. During this stage, the body should remain loose. While blowing out the air through the mouth, the abdomen should be contracted well. After exhaling the entire air, the second stage i.e. inhaling through both the nostrils should be commenced. Do not hasten. Let there be rhythmic and slow breathing in. Do not breathe excessively but let the air fill the body as much as it can get itself accommodated.

Retain the breath at the same time keep the entire body stiff and pull the stomach inward gradually. There should be slight tightening of muscles of the body. Be like that for a few seconds say three to four and gradually increase. This is only to retain as long as you can do it quite comfortably.

After retaining the air as desired, exhale the air through the mouth as stated a head. It should be released steadily and continuously bout in controlled way. While exhaling, loosen the body muscles from top to downwards ie. from the chest downwards. You have completed one round. Take for about six seconds rest and repeat it. Do not attempt to do more than five times at a stretch at any time. Those who want to do it twice a day, should observe a gap of eight hours. Morning and evening times are best suited for twice a day practice. This has to be done with empty stomach. It is advised that this exercise has to be practiced in fresh air and when the body temperature is normal.

The same procedure has to be followed in standing position. But one should be cautious otherwise, instead of good, injury and harm may be caused to the practitioner.

BENEFITS :- For Asthmatic patients, this is the most effective one for correcting the bronchoile linings and enerzises together with external control all at the same time.

CHARACTERISTIC FEATURE OF YOGA :

The most characteristic feature of the Yoga physcical exercises is their non-violent and non-fatiguing dispoosition. For pure health, Yoga precludes exercises involving violence strain, fatigue. Even Suryanamaskarams or prostrations to the Sun is a form of gymnastics attached to the Sun worship in India.—indiscriminately mixed up with Yoga physical training, by the ill-informed and they are defenitely prohibited by Hathayoga Pradipika.

Physiology of non-violent and non-fatiguing exercise requires that the movements should be 1. slow and wherever possible even static. 2. Free from vigorous effort and strain, 3. harmonic as far as the outer rythem contributes to the inner harmony and 4. sedative ie. involving minimum of muscular and nervous agitation. Its physchological counter part must provide for (i) poise

(ii) ease and quietude, (iii) steady fast harmony and inwardness and (iv) placidity — the total absence of display or of ulterior mooring precluding all emotional influence likely to affect the endocrine glands, cortical inhibition, mental equilibrium and personality.

PREVENTIVE AND THERAPEUTIC AGENT :

The last but not the least important of all is the preventive and therapeutic value of physical exercise. The Hathayoga concept of Asana that a systematic course of selected physical movements not only works as an immunity and preventive against disease, but at the same time acts also as a curative agent. It is now generally admitted and applied as physiotherapy by all leading medical authorities. Physical exercises have been found of value in dyspepsia, habitual constipation, gout derangements of the function of the liver without any organic disease, obesity, neuralgia (including sciatica) NERVOUS prostration, some forms of paralysis—especially the acute paralysis of children locomotor ataxia, writers-camp, muscular rheumatism, some forms of dropsy, certain diseases of heart and blood vessels, lateral curvature of the spine and sprains.

Over and above this, it may be further pointed out that the clinical data conclusively prove how successfully could the Yoga exercise be applied, both as preventive and therapeutic agent for many respiratory diseases such as Asthma, Bronchitis and whooping cough etc. and other functional ailments of the heart such as high and low blood pressures, palpitation, curdiactis and extra interpolated systoles etc. besides acidity, anaemia, diabetis, debility, obesity and many similar ailments.

The Yoga postural exercises quite naturally help to avoid disease and thus to maintain such prolonged physiological harmony in the human body as cannot but contribute to longevity, the vital biological aim in all physical considerations. This corrective phase

of Yoga physical education has recently heightened its application and importance in all modern countries.

It is indeed, significant that not only does Yoga recognizes the need for health before strength, but it also pays greater attention to the internal health than to the external. The essentials of Yoga physical culture are therefore, worthy of study in the light of modern sciences. The advocates of Yoga physical culture did wisely lay the special emphasis on this vital issue of organic health as our modern scientists do today. All the Yoga exercises and processes characteristically aim at nervous control, purification and coordination rather than muscular display and strength.

Notwithstanding any and all misconceptions which may continue to exist with regard to Yoga, it should now become clear to the rationally inclined seeking after good health through physical education that for healthful living of an ideal type, no better system of physical culture has ever been investigated than the great science of the ancient Yogins. The secrecy of ages about its practice has been lifted with the aid of science and the various Yoga processes are now available to the public.

It is curious to know that the very Asanas, Pranayama, Bandhas, Mudras and Krias practiced by creative, preventive and general health purposes, are also practised for curing diseases. But there is difference in manner of practice. The patient of a particular disease, is advised to practice only as many as asanas as is required or possible for him.

CONSIDERATION OF AGE :

The very wide general observation by the ancient authorities affirms that not only the young and the old even the very old the sick and the infirm can undertake the practice of Yoga with success and thus achieve the highest fruit there of. Notwithstanding this

simple generalisation, however, it stands to reason that the Yoga physical education needs to be regulated with great care in relation to the age of an individual. For example the volume of the heart in child-hood is proportionately smaller to the diameter of the arteries than it is later on. Having regard to this, it is advisable that children under the age of five years should not be initiated into the Yoga exercises. Their free natural movements and play are considered sufficient for the harmonic growth of the various organs and parts of the body.

After middle age, till the infirmity of old age, the need for daily exercise becomes even more imperative, especially with regard to its unbroken regularity. There is also substantial scientific evidence that moderate and regular exercise stimulates a normalizing of important endocrine secretions which contribute to the health and well-being. The mild systematic Yoga asanas are most indicated for such hygenic purpose and may be followed. The Yoga exercises, however, which tend to pain or strain the muscles — that may have become elastic due to old age may be gradually omitted.

Hatha Yoga is comprised of Pranayama, Asanas, Bhandas, Mudras and Krias as already mentioned. People with mental, Physical problems are advised to practice only some of the selected items in the initial stage. When the normal condition is restored, they could try other items of Hatha Yoga according to their own liking and preference. With this understanding they are recommended to begin their practice.

ESSENTIALS OF YOGA :

In order to achieve the fullest benefit of Yoga it is very much essential that the practitioner should have proper understanding of the ESSENTIALS OF YOGA. They are Time, Place, Rest, Bath, Method of Practice, proper diet and the condition of the body.

In addition to these it is very much essential to know about therapeutic Yoga.

BODY CONDITION OF AN INDIVIDUAL:- One should be in normal health and not suffering from any ailment. Some times people wanted to do Yoga exercises with a view to get rid of bodily disorder or disease. In that case one has to do more cautiously under a proper guide.

SUITABLE TIME :—

The time best suited is in the mornings before breakfast, since at this time the vitality is at its highest and the movements can be done with a sense of ease, freshness, vigour and a great deal of mental calmness. One can also do it in the evening or at any other time provided the stomach is empty but not heavy with food. The general principle is to give an interval of three to four hours after eating food and a gap of half an hour after drinking water, tea or any juice or liquid food. The individual should select time which is convenient to him for his daily routine and should try to do Yoga at the same time every day.

PLACE :—

To practice the Yoga posture exercises the place intended for it should be quiet and well ventilated and it should be free from dust, moisture, draught and unpleasant smell. Practitioner needs to be alone because it helps one to exclude all disturbing factors and to concentrate over the exercises. There should be constant supply of fresh air at the place. For cross ventilation, keep the windows open. During winter season avoid cold breeze. One should maintain silence while performing Yoga Asana. Pondering over other things to listening or music or chitchating with others while doing exercises should be strictly avoided. Practice Yoga with bare foot and on the floor but not on the bed. Use carpet or a rag or a blanket on the floor.

DRESS :—

THERE should be very minimum clothing on the body while doing Yoga Asanas. Male practitioners can wear lungota or cheddi or under-wear comfortably. Where as the ladies can wear sarees or stretch-pants with blouse. It is advisable to expose the body to air as much as one can in the case of the males.

REST OR RELAXATION :—

Whenever fatigue is experienced, while practicing Yoga, intervals of relaxation are recommended. This is mainly with a view to minimizing the evil effects of excess of strain, particularly involving the nervous system for the perfect health of which Yoga exercises are applied. It ought to be remembered that muscular relaxation is the natural and the best complement of muscular exercise so that whatever fatigue is experienced, it should be immediately compensated by an interval of relaxation.

Therefore, the rest during the Yoga exercises and after, is very essential. The rest is of two kinds namely :- 1. Long rest and 2 the short rest. The short rest is of eight to ten seconds duration, observed between two rounds of asanas. Where as the long rest is one that comes at the end of all Asanas. This rest is better done by Shavasana.

METHOD OF PRACTICE :—

By practicing in a proper way, one derives the fullest benefit out of it. Since Yoga is a scientific system, it should be done in a specified manner. If asanas, Pranayamas, Bandhas and Mudras are not done in specified manner and according to the established methods, it will not give the satisfactory results and it will on the other hand become an ordinary exercise. The benefit of Yoga on the body system is greater due to its methodology. It is quite common, that every one may not be in a position to practice all the postures with perfection, may be due to old age, or due to stiffening of ligaments etc. Then, it is advised to do

Yoga according to the limits of ones body. Do it only as much as you can. You may not be perfect in forms. Yet do the half of it or less even. But follow all the steps carefully. Another important advice is, begin the Yoga practice only with a few asanas that too easy Asanas, and gradually increase week after week. REMEMBER THE METHOD OF ASANA IS MORE IMPORTANT THAN THE NUMBER OF TIMES YOU REPEAT IT.

FEMALE PRACTITIONERS SHOULD AVOID YOGA PRACTICE DURING menstrual period and during advance stage of pregnancy is after fourth month and till three months after the delivery.

AMOUNT OF EXERCISE :—

There is no hard and fast rule laid down regarding the quantum of exercise one has to do daily. However, it is advised that one should not exceed 45 minutes in a single day during winter season and thirty minutes in summer season, apart from the rest you take. Many persons continue to enjoy good health even though they do not take systematic and regular exercises at all. It is quite possible their daily work may provide them with the essential need for physical training. Only those who lead sedentary life and do less of manual work, actually stand in need of systematic exercise to ensure normal good health. Moderation in physical exercise as in every thing else, is strongly recommended by Yoga.

It is already suggested that the suitable time to do Yoga Asana is before break-fast. If by any chance, the daily practice is missed, the same should be made good of as soon as possible at some other time of the day or at the next day. This is extremely essential to maintain the daily health rhythm consequent upon the wholesome equilibrium of a well rounded hygenic life. A

gap of one or two days may not do any harm. But long gaps or too much of irregularity in the practices should, however be avoided, if one wants to achieve desired good results.

BATH :—

Now let us know some thing about hygienic care. Then what is hygienic care ? It means proper bathing and cleansing habits.

It is established that almost all the plants flourish only on water, and even some people survive only on water alone for several weeks and even months. This shows that in water, there are life nourishing elements. Water can be made use of in two ways—internally and externally.

In summer one prefers to take bath twice or even more daily. But some people neglect taking bath during winter. This is a very bad habit. One should take at least once daily. It also needs to be explained how this external use of water benefits the individual. For this, we have to understand the structure and functional aspects of pores (Roma Koopas) we have millions of hair pits on our body ie. in the upper epidermis. This is through these pores which we cannot see without naked eye, the unwanted waste comes out in the form of perspiration. If these pores are blocked then there is no let out. As the result, the health is affected. So it is very much essential for any one to keep the body clean always.

During bath avoid using soap or shampoo. Soaps do not contribute much to the good of the body. However, if you intend to use soap, then select good quality and which is agreeable to your skin. There are several substitutes for soap. These substitutes not only clean the body but also contribute potentiality to the health of the body. Some of such substitutes are, gram (Chck peas) powder, flower, soap-nut powder etc,

Cleaning hair and teeth should not be neglected. People with healthy hair generally will be healthy. While taking bath, as well as while applying oil to the head, massage the scalp well in a circular motion and pinch it well. This action encourages the free circulation in the head and rejuvenate the hair bulbs.

People generally brushes the teeth and be satisfied. But it is very essential to massage the gums of the teeth. This escalates the trouble of getting gum - boils which finally leads to decay of teeth. The coating on the tongue should be scraped out from the root of the tongue with the help of index and middle fingers.

The yogins recommended the cleanliness ie. Suddhi should be both within and without. The question is whether the bath has to be taken before doing Yoga exercises or after. For those who are practising Yoga Asanas, in the morning, there is no need to take bath before performing Asanas. However, the people who do Yoga Asanas in the evening, it is essential to have bath before performing the Yoga exercise. In both the cases both is a must after the exercise. It should be taken half an hour after the practice, preferably with cold water. Such of those who want to take hot water bath should take warm water bath or after hot water bath have cold water on the body. Rub the body well with a cloth after bath, so that all the pores on the skin may be free from the dust.

DIET :

Generally the quality of food and the quantity one takes in goes a long way in determining the health condition of that person. Much more so, in the case of those who practice Yoga. Because the quality of food affects the physical and mental condition of the individual. Hence, if the person does not take proper diet if he or she does not have proper understanding of the principles of eating, gradually begins to harm himself not only physically but mentally also.

Improper eating causes too many evils. In Yoga all foods have been divided under three categories : 1. RAJASI, 2. TAMASI and 3. SATVIK.

RAJASI :

This name is derived from the Royal families. Generally, it is said among the Indian kings, not less than fifty to sixty dishes were served at a Royal dining table. It is but natural among these dishes, some would be fried, some roasted, some curried and highly seasoned, together with various sweets and drinks etc. By taking these dishes, one will be adding weight to his body and nothing more. It is also common, when the dishes are palatable, the consumption will be more. This is quiet against the principles of the health. This kind of food accumulates more fat which is unwanted and undesirable to the Yoga practioners.

TAMASI :

This second category of food consists of hot stuffs. When any dish whether vegetarian or non-vegetarian is prepared with too many spices and with excessive uses of salt, pepper chillies and similar other seasonings, then it becomes Tamasi. The people with bad temper, and who are inclined to be noisy, quardsome and intolerent are adicted to this kind of food. Hence, this type of food also is undersirable and not recommended to the Yoga practionary.

SATVIK :—

This is the kind of food in which the least amount of spices are used, and that too, without much seasoning. It is cooked in a very simple manner. So this type is desirable to the Yoga practioners and hence it is highly recommended for.

As per the principle of Yoga, no food whether vegetarian or non-vegetarian, is by itself Rajasi or Tamasi or Satvik. What

makes it this or that is method of preparation and not the food by itself. People are under misapprehension that the non-vegetarian food is Tamasi and Vegetarian food is Satvik. It is quite wrong to think so. Because vegetables like couliflower, potatoes, beans can be prepared as Tamasi for example vegetable Palave and so also meat, chicken can be cooked as Satvik, depending upon the choice of the individual.

Many people are under this impression that by reducing the in-take of food or reducing the calories, they can lose their extra weight. So also, some people are under the notion, by eating heavily they can add to their weight. Of course, it may be a fact to a little extent, but not desirable as both these extremely have a harmful effect on the individual. Whether a person is over weight or under weight, the Yogic principles and method of eating remains the same. One can either gain or lose weight without any ill effects on his health, by following the Yogic method of eating. Then it is very essential to know what the Yogic principles of eating are :— Balance diet, Quantity and quality of food, method of eating and so on.

Then what is balanced diet? According to the Yoga, the balanced diet consists of Salad, fresh vegetables, fresh fruits and raw-nuts.

SALAD :—

All the vegetables taken raw constit salad. For preparing salad, vegetables like carrot, radish, tomato, cucumber, lettuce, cauliflower etc. are made use of. These vegetables are dressed and cut into pieces and taken raw everyday preferably as first item of lunch and dinner. A tea cupfull is enough. Care should be taken to see that the vegetable are fresh. Otherwise, in dried up ones, the required vitamins may not be found.

FRESH FRUITS :—

For better result from the Yogic practice, fresh fruits are essential. It is needless to mention that fruits constitute the most nutritive food required for an individual. It is not necessary that one should go in only for costly fruits. It is enough if one takes the fruits easily available in the particular season and within his reach. But fruits should be taken regularly for better health.

RAW — NUTS :—

Nuts taken from hard - shells are recommended. Some of them are, wal-nuts, cashew, almond, pestachio, pecan, Thilgosa, pistha etc. A handful mixture of these nuts would be sufficient for a day. It should be noticed that these nuts will have warm effect on the body. Therefore, it is advisable, that they should be taken during winter season and avoid during summer.

QUANTITY OF FOOD :—

One should not be a glutton. Eat, not more than 80 to 80% of your capacity. That is to say do not fill the stomach to the brim. Let there be some space. By over eating or eating to one's full capacity, there is every likelihood of one falling ill. By taking more, the heart has to work more than its capacity to supply blood to digestive organs. This in the long run ruins the life. On the other hand if you take less than your requirement, the digestion will be easy and there is no unnecessary strain over the organs of the body. Thus wear and tear is less.

The balance Yoga dietary for the layman should be spaced by an interval of four hours between each meal. Breakfast may be made up of milk, a little of whole wheat preparation, honey and dried or fresh fruits. At noon vegetable soup, preparations from grains, fresh green vegetables and roots, salads and fresh curd or butter milk should provide the lunch. In the evening, fruits juices

and small quantity of preparation either from whole wheat or grains may make up what is generally a right refreshment. The manner is to be taken at least an hour before going to bed and it should consist of preparations from grains, dairy products, greenables and juicy fruits. The ratio for the composition of the diet is somewhat like this :— Grains to contain 30% of the caloric value needed for the individual, dairy products, 20% vegetables and roots, 25% fruits and honey 20% and nuts to make up the balance of 5% for whole some (Sathvika) dietary.

Regarding the quantity of food, moderation (Mitahara) is emphasized as already mentioned in the foregoing paragraphs i.e. to eat more or no less than what is absolutely necessary to satisfy natural hunger or appetite. Stale food and non-Nutrients are prohibited.

METHOD OF EATING ;—

The correct way of eating is eat slowly and swallow the food after thoroughly chewing or masticating the food. The one reason for it is, the carbohydrates i.e. starchy food, is converted into glucose by coming in contact with saliva that is secreted from salivary gland in the mouth.

The Yogic system thus, takes into consideration the ill-effects of fast eating. But the question is how slow. It depends on the type of the food one takes. For example, bananas can be taken faster than apple so also mutton takes longer time to chew than fish. By eating slowly the person not only gets full satisfaction but also enjoys the meal to his heart's content.

Another factor which requires clarification is, how many times should one take meals in a day. It is recommended that one can take four times within a period of 24 hours. This means breakfast in the morning, lunch in the noon, some light refreshment in the evening and the dinner in the night. It is up to the individual to

eat as per his choice and taste while keeping in mind the Yogic principles. However, one should bear in mind that food should be taken at one or two hours before retiring to bed. Otherwise, the food is not properly digested, feeling heaviness of the stomach and apart from it, not getting sound slumber so to say disturbed sleep. All these things will have harmful effect over the health of an individual.

THE FOLLOWING ARE SOME OF THE GOLDEN RULES IN EATING

1. Do not use too much of spices ie. not using too much of salt, chillies pepper or seasoned food etc.
2. At least 10 to 12 glasses of water should be taken during a period of 24 hours. Water should not be taken during the meal. According to Yogic literature, skin diseases and disorders are corrected by not taking water while eating. It is further advised to take water half an hour after meal, instead of immediately after the meal.
3. Coffee, Tea, and Co-Co are injurious to the health. Therefore, it is better to avoid them. It is common experience, these drinks, kills appetite, helps in secretion of excessive bile and accelerates the gastritis.
4. All kinds of alcoholic drinks destroy the nutrients of the system and weakens the individual. Hence, it is forbidden.
5. Sprouted grams is a very nutritious food. This is full of proteins, minerals and vitamins. Regular intake of a handful of germinated grams highly conducive to the good health.
6. Be accustomed to take satvik ahar.

OBESITY

Obesity is otherwise known as over-weight. Though it is very difficult to pin-point the exact cause of the obesity, yet it can only be said that it is due to untimely eating.

This happens by taking more food than required for physical activity and growth. The excessive energy thus acquired is converted into fat, gets itself accumulated in adipose tissues (fatcells). It may be all over the body or it may be localised in certain parts of the body. The factors controlling the location of adipose tissues are still obscure, but it is proved that the hormones from pituitary, thyroid, and adrenal glands along with insulin and sex hormones play a very important role in regulating the fat metabolism.

It has been found out that almost all the people with obesity develop certain common habits. They are :-

1. By habit they over eat.
2. They will be eating most of the time.
3. They eat faster without proper mastication.
4. They retire to the bed immediately after the meals.
5. They develop the habit of sleeping greater part of the day, much more during the day.
6. They do not show any inclination for any physical exercise and addicted to sedentary life.

WHO CAN BE CALLED OVER WEIGHT ?

One who exceeds the upper range of ideal weight for his body frame by nine or ten percent, is considered over weight or obese. The most practical method of determining whether a person is obese or not, is by referring to the standard charts based on the weight, height and age relationship. Very many people do not realise that obesity is a disease until one develops pain in joints or chest pain or gets B. P. or becomes diabetic.

WHAT ARE THE EVIL EFFECTS OF THE OBESITY ?

1. High blood pressure.
2. High blood cholesterol.
3. High blood sugar.
4. Diabetes Mellitus (Excessive blood sugar.)
5. Heart attack.
6. Pain in joints — hip, knees, ankles etc.
7. Lumbar and cervical spondylitis.
8. Varicose veins.
9. Formation of stones in gall bladder.
10. In surgical cases and pregnancy, the obesity becomes a problem.

Then how to over come the obesity is the question. For this one should strive to reduce his weight. To achieve this, he must get rid of the excessive fat. Though it is advertised in the papers that the obesity can be reduced by drugs, it is found out to be hazardous to general health. There is no medicine, whatsoever for reducing the weight and there is no surgical procedure either to solve this problem without serious complications. The universally accepted fact is either one has to exert more for what one is eating, or to eat less for what one is exerting.

Appetite killers, sedatives and certain drugs to increase metabolism like Eltroxin are being used in modern medicine. These drugs are highly dangerous with undesirable side effects. One should understand that diet and exercise are the only methods to attain the ideal weight. During the course of weight reduction some of the fat beneath the skin is lost and as the result there will be dark patches around eye-lids, wrinkling of skin on the face, loose and flabby limbs etc. Hence to restore normally of the skin

etc. treatment like steam bath, sun bath, massages etc. are recommended. People are under the notion that by taking steam bath or sun bath, the fat in the body is melted out. It is wrong to think.

People who want to reduce the weight of about ten or fifteen K. Gs. can do well at home itself with little exercise and diet restriction clubbed with will-power. If the weight is more, then expert guidance is very much essential. Therefore, it is advised to seek admission in nature cure hospital, under expert guidance, one can undergo dieting and loose substantial weight. Even after obtaining the ideal weight, patients are requested to continue the exercise and observe the diet regularly.

Yoga method of correcting obesity primarily involves doing two things : Taking balanced and proper diet and practicing a few selected asanas. By practising the Yoga exercises, the reduction in the weight, will be on average two to three K. Gs. per week. An obese person loses about 8 to 10 K. Gs. of weight per month. Thus it will take some months to reach the ideal weight.

The greatest advantage of the Yogic system of treatment is that the individual without observing fasts, without feeling weakness loses the weight and reaches the desired goal. It might be argued that the Yogic system takes too much time in reducing the weight, whereas many of the manufacturers of weight reducing drugs, gadgets food packages, pills and drugs claim to reduce the weight in matter of days and weeks. Such advertisements are no doubt attract the attention of many people. But they do not leave lasting results and at the same time cause various disorders, ailments and at times serious physical and mental harm. Yoga system though time consuming is preferable and desirable for several reasons. It reduces the weight in lasting and permanent way without causing any side ill effects. As already stated even after achieving the desired result, the individual should continue to follow the Yogic

principles and balanced diet. The normalising in weight always remain the same. The over weight and obese people are advised to eat according to the diet chart given in this book.

SELECTED YOGA ASANAS FOR OBESE PEOPLE :-

Among the Asanas, there are difficult ones as well as easy ones. All people may not be in a position to do all the exercises from the beginning. To have the desired effect one should have to perform even the hard Asanas. Therefore, the practitioners are advised to start with the easy Asanas. Then the progress will be gradual and without strain and exhaustion. The result will be noticed from the first week itself.

Yoga practice for the first week :-

1. Ekapada Uttanasana
2. Uttanasana.
3. Shavasana

Second week practice :-

1. Bhujangasana
2. Salabasana

and the asanas performed during the first week.

Third week practice :-

All the asanas performed in the first and second weeks with

1. Santulan Asana
2. Pavanamuktasana

Fourth week practice :-

Dhanurasana and Suryanamaskaram should be added to the list of the asanas i.e. seven, performed during the first, second and third weeks.

Fifth week practice :—

Addardha vakasana and Pashimothasana to the asana mentioned above.

Sixth week practice :—

1. Supta Vajrasana and 2. Matsyaendrasana should be added to the asanas performed during the previous weeks.

Note :— While doing the asanas, let the Shavasan a be the last one always. Let this asana be performed at least half an hour every day.

DIET CHART OF OBESE PEOPLE**Break - fast :—**

1. Fruit juice :— One cup of any fruit.
2. Fresh fruits :— An apple or a guava or banana etc.
3. One fourth cup of germinated grains.
4. Toasted bread — two pieces or cornflakes, or oat meal with milk and sugar.
5. If desired one boiled egg.
6. Milk one cup.

Luch and dinner :—

1. Salad (Mixture of cucumber, tomato, radish, carrot lettuce etc. With a little salt and pepper sprinkled over them one cup.
2. Soup of any type — one cup.
3. Rice, bread, or chapati — limited quantity.
4. Green vegetables of any kind.

5. Pulse (masur, chana, moong etc.).

Non-vegetarians can take fish or liver or any sea-food but should avoid taking meat and chicken for a few months is possible.

After noon refreshment :—

1. One or two fresh fruits of any kind.
2. A few salted biscuits or dry fruits (Mixture of cashew, almond, pecon, walnut, pista, tilgosa) — one fourth of a cup.
3. A cup of milk.

The above mentioned diet chart is only an outline. The chart becomes meaningful and important only when the principles required for eating are followed strictly.

You can be sure of losing weight by observing the above mentioned principles and performing Yoga exercises, without getting yourself weakend. Fatty food, fried food and sweets should be cut short considerably.

DIET CHART FOR THOSE SUFFERING FROM DIABETIS

Breakfast (7 A. M. to 9 A. M.) :—

1. Tomoto juice or apple juice — one cup
2. Germinated grains — one fourth of a cup
3. Chapati or whole wheat bread — 2 or 3 pieces
4. Boiled egg — one
5. Tea or coffee without sugar

Lunch and dinner (12 to 2 P. M, 6 to 8 P. M.) :—

1. Salad
2. Vegetable soup
3. Wheat bread
4. Pulse (Moong, massor, chana etc.)
5. Green vegetables of any kind
6. Greens (Saag)

For Non-vegetarians fish or liver is recommended.

Noon refreshment (3 to 4 P. M.) :—

1. Some fruit like gova or papaya
2. Salted biscuits
3. Tea or coffee without sugar, better butter-milk.

CUT DOWN YOUR WEIGHT OR YOU COULD CUT SHORT YOUR LIFE

“Extra weight is a killer. Records show that just 14% excess attacts a 122% greater risk of premature death. What should be your weight, chek the chart below :—

If over weight and over 35 years, you are inviting life redu-
cing disease. You are eight times more likely to suffer from high
blood pressure. Your chances of fatal heart attack are 50% higher
than normal.

Your likelihood of contracting diabetis is seven times higher.
you are also pray to hardening arteries, gall stones strokes and
kidney failure. With your doctor's guidance a safe modern medicine
and asanas can now help you, to lose weight. Shed these extra kilo-
gram.

Lose weight now - fast can be fatal.

DESIRABLE WEIGHT - MEDIUM FRAME

Men		Women	
HEIGHT C.M.	WEIGHT K.G.	HEIGHT C.M.	WEIGHT K.G.
162	56-62	150	45-50
165	58-63	152	46-51
168	59-65	155	47-53
170	61-67	157	49-54
173	63-69	160	50-55
175	65-71	163	51-57
178	66-73	165	53-59
180	68-75	168	55-61

Note : Heights include heel size 2.5 c.m. for men and 5 c.m. for women.

HAZARDS OF SMOKING

Apart from the economic loss and general ill health, more serious effects of smoking on health are listed below :—

1. smoking leads to increased risk of Heart attacks, deaths from heart attacks are 50 - 200.
2. High incidence of High Blood Pressure among smokers.
3. May lead to fatal Brain Haemorrhage and Paralysis.
4. Smokers cough may be the fore runner of some serious lung diseases.
5. Smokers run a definite risk of Lung Cancer. More the number of cigarettes smoked greater the risk.
6. May lead to cancer of lips, mouth and throat.
7. May lead to reduction, or loss of blood supply to lower limbs, resulting in irreparable damage or loss of limb.

8. May lead to severe damage to vision.
9. Smoking in pregnant ladies harm the unborn baby.
10. Smoking shortens life in general.

So let us aware for our health that we will stop smoking if we had been smoking or we will never take to smoking if we had been non-smokers.

GENERAL GUIDE LINES TO THOSE WHO PRACTICE YOGASANAS

1. As a rule yoga practice should be performed with an empty stomach ie. three to four hours after meal; if liquid is taken the gap may be for half an hour.
2. Evacuate the bowels and urinary bladder. Clean the teeth, throat and nostrils.
3. Take a glass full of water, neither too cold nor too hot and wait for fifteen to thirty minutes.
4. Never use the bare floor for yogasana exercise. Always provide a mat (6×3 ft.) or woollen carpet, or a rug or well tanned hide, preferably of a deer or tiger.
5. Wherever possible, open air exercise is the best. In the case of indoor practice, the room should be well ventilated and free from dust, moisture and bad smell.
6. The clothing of the body should be sparing and loose fitting.
7. Start with easy asanas first.
8. Do not use any force or exert pressure to perform asanas. Perform asanas slowly and systematically. Each posture should be sustained as long as you can.
9. If you feel pain while doing asanas stop immediately.

10. The mouth should be closed and breathing should be only through nose.

11. Quick and jerky breathing might impair the elasticity of the lung structure and hence, slow and rhythmic breathing is advised.

12. To have beneficial effect, have relaxation between two rounds of asanas.

13. Practice the asanas every day at a fixed place and at a fixed time.

14. While doing inverted asanas like Shava Asana, Sarvangasana do not swallow saliva.

15. Women should not practice yoga Asana during menstrual months period or after fourth month pregnancy and upto two to three months after confinement.

16. Let children below five years of age not to take up to asanas.

17. Practice asanas regularly and methodically and it helps fast progress.

18. People suffering from hypertension or heart trouble should not attempt Shirsasana, Sarvangasana and Halasana like, until the B. P. is brought to normal with the help of Shavasana.

19. Spend one fourth of the period of total time occupied for Yoga exercise, on Shavasana i. e. long rest.

20. After hard labour or when fatigued or with worried mind do not do asanas.

21. Do not try to master yoga practice by over night.

22. Avoid too much sexual indulgence.

23. Have sathvik food and that too lightly.

24. Do not keep awake late during nights.
25. Early to bed and early to rise must be your motto.
26. Ailing persons should do asanas after getting ailment diagnosed by the doctor under a guide.
27. Asanas and physical exercises should not be combined.
28. Mid-day sleep is not good for healthy persons. For old people half an hour nap during after-noon is enough.
29. Oil bath at least once in a week is advisable.
30. After the exercises, wait for half an hour to take bath. Preferably cold bath, if not, luke warm water.
31. Concentrate your mind on the exercises while doing.

SURYANAMASKARAMS

This is a dynamic exercise. It consists all yoga poses. However, it is not traditionally considered as yoga practices. Still it is very good exercise to loosen the joints and muscles in the body as well as massaging the internal organs. It restores the vitality both physically and mentally.

In ancient days this exercise is a daily routine in the daily spiritual practice. One should practice at least twelve times by repeating twelve names of the Lord Sun (given below) in the early hours facing the Sun exposing the body to the light of rising Sun. This practice has to be done, as in the case of asanas, with empty stomach and no strain should be felt. It comprises of twelve postures each of which corresponds to one of the 12 signs of the Zodiac. Associate with each of the 12 positions a "Mantra" for optimum benefits should be repeated verbal or mentally.

It reduces abdominal fat, brings flexibility to the spine, and limbs and increases breathing capacity. For the persons

whose body is stiff, this exercise is a boon, because it brings back the body to its last flexibility. It is easier to practise asanas, after doing this exercise.

CONTRA INDICATIONS :

People with painful joints, acute back pain, recent abdominal, hernial operations, recent fractures of long bones, T. B. Spine, pregnancy and manstrual periods are advised not to undertake.

POSITION AND PRACTICE :—



1. Stand errect, facing the sun and fold the hands, keeping the legs together. (Pranamasana)

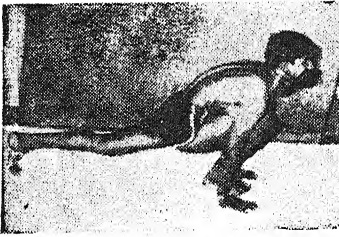
2. Inhale raise the arms and bend backward. (Hasta Uttanasana)



3. Exhale and bend forward till the hands are in line with the feet. Touch the knees with your head. In the beginning, the knees may be slightly bent until the head can touch them. After some practice the knees should be straightened. (Pada-hastasana.)



Fig - 3



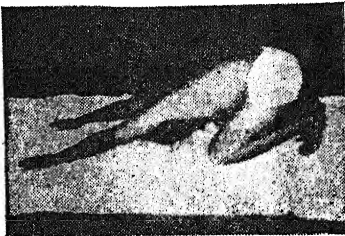
4. Inhale and move the right leg away from the body in a big backward step. Keep the hands and left foot firmly on the ground. Bending the head backward. The left knee should be between the hands. (Aswa Sanchalanasana.)

Fig - 4

5. Inhale and hold the breath. Move the left leg and keep the feet together and knees off the floor, rest on the hands without bending the elbows. Keep the body in a straight line from the head to foot, or in an elevated position. (Parva - thasana).



Fig - 5

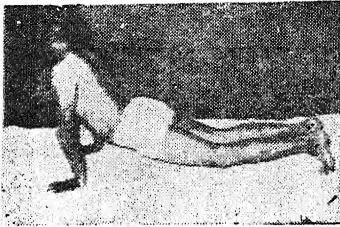


6. Without moving the feet and palms, spring back and sit on the heels as shown in the figure. (Sasankasana.)

7. Exhale and lower the body to the floor. This is called **SASTANGA NAMASKAR**. Only eight parts of the body namely two feet, two knees, two hands, chest and fore-head should come in contact with the ground. The abdominal region is raised and the fore-head only touching it.



Fig - 7



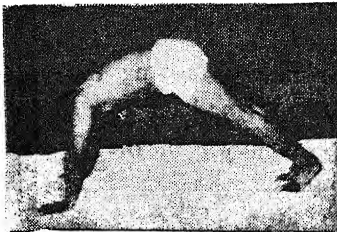
8. Inhale and bend the torso backward as much as possible bending the spine to the maximum. (**Bhujangasana**)

Fig - 8

9. Without moving the feet and palms, spring back and sit on the heels as shown in the figure. (**Sasankasana**)



Fig - 9



10. Exhale and lift the body. Keep the feet and heels flat on the floor.

Fig - 10

11. Inhale and bring the right foot along the level of the hands, left foot and knee should touch the ground. Look up, bending the spine slightly. (Same as exercise No. 4 but with other leg.)

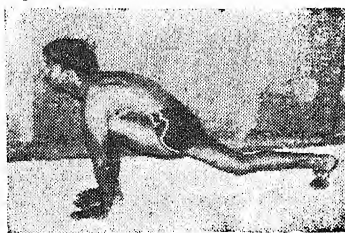


Fig. 11



Fig. 12

SEQUENCE :—

Suryanamaskara is ideally practised before the other asanas. This loosens the whole body and removes the sleepiness. After completing the exercise the practitioner is advised to do savasana.

MANTRAS :—

- | | |
|------------------------------|---------------------------------------|
| 1. Om Mitraya Namaha | (Slutation to friend of all |
| 2. Om Ravaye Namaha | („ to the shining one) |
| 3. Om Suryaya Namaha | („ to who induces activit) |
| 4. Om Banave Namaha | („ to who illumines) |
| 5. Om Bhagaya Namaha | („ to who moves quickly) |
| 6. Om Pushne Namaha | („ to the giver of strength) |
| 7. Om Hiranyagarbhaya Namaha | („ to golden cosmic life) |
| 8. Om Mareechaya Namaha | („ to the Lord of Dawn) |
| 9. Om Adithyaya Namaha | („ to the son of Adithya) |
| 10. Om Savitre Namaha | („ to benevelant mother) |
| 11. Om Arkaya Namaha | („ to who is it to be praisd) |
| 12. Om Bhaskaraya Namaha | („ to who leads to enlight-
ment) |

YOGA EXERCISES FOR HEALTH :-

In this chapter let us know the procedure and utility of some selected yoga techniques (traditionally grouped under the asanas) mudras and kriyas) for maintaining the health of an individual.

It is declared in Shiva Samhita (iii-100) that there are eighty four postures of different types. Some are difficult, and some are easy to perform. However easy a posture appears to be, one really finds difficult to do it, if it is done properly, adhering to the technique. Where the traditional technique is found difficult, it would be better to introduce the modifications without diminishing the utility of it. One need not do all the asanas mentioned herein. He is advised to select such of those asanas which suit him or required to maintain good health.

Of course, one has to give up the strenuous practice, after one reaches advanced age but yogic breathing techniques of mental concentration and some simple postures can be practiced even till the last day of one's life, if one is fit otherwise.

Yogic practices are not recommended for immediate relief. Relaxation is very much essential.

In treating chronic cases Yogic practice plays a very important role. The first part of Hatha Yoga namely Bahiranga Yoga is mainly intended to build up healthy mind and healthy body. This part is particular and Yoga in general can be utilized as a curative and preventive measures.

BHADRASANA (Throne pose)



In Sanskrit Bhadra means auspicious or safe. Therefore, it is advisable to start the Yoga practice with this asana. This asana is described in Hathayoga Pradeepika, Gheranand Samhita etc. Traditionally it consists of setting the two heels under the perinum and grasping the toes with the hands from behind the hips. This requires the twisting of the legs which many people may find impossible to do. Therefore, a simplified method of posture be employed with advantage as described below.

POSITION AND PRACTICE :-

Sit on the floor with legs fully stretched out. Now draw both legs near the body while still keeping the legs in contact with the floor, with the knees bent outward and the soles of the feet together facing each other. Controlling the abdomen, inhale and bring the feet, with toes pointing outward, close to the generative organs, the heels touching the penineum very closely. Retain the breath, place the hands on the respective knees press-

ing them down, palms outward and hold the pose as shown in the figure for ten seconds, Exhale and return to the starting position. Repeat this without pause, remembering always, to keep the upper part of the body and neck erect. Do four times only per day.

BENEFITS :-

In this asana the outward bend of the knees aids extreme stretching of both the superficial and deep muscles of the inner side of the thigh, more especially of the interior of pelvis. The latter, in turn also reacts favourably on the muscles and ligaments of the urogenital region, besides exercising the joints of the lower extremities. It helps digestion also.

ASANAS MOST SUITED FOR MEDIATION

Traditional postures found most suitable for the purpose of meditation or concentration are 1. PADMASANA, 2; VAJRSANA 3. SWASTIKASANA. 4. SUKHASANA and 5. SIDDHASANA.

Some may find difficult to assume the posture of Padmasana. For such people VAJRASANA or SWASTHIKASANA or SUKASANA are advised. However, the most favoured posture by the advanced students of Yoga is Siddhasana,

There is some special significance of these five postures. **FIRST :-** The firm and steady base is given by the folded legs pressed against thighs. **SECOND :-** The free movement of abdomen and chest which is primary requirement for practicing techniques like Kapalabathi and pranayama are made available. **THIRD :-** One can sit for any length of time without feeling any discomfort there by making it possible to concentrate the mind in meditation and **FOURTH :-** They do involve much tension and thus make for a reduction of physiological activity. This helps the oxygen requirements of the body making the respiration smooth and silent. This fact contributes towards silencing the mind,

PADMASANA (Lotus-Pose)

It derives its name from the resemblance of the arrangement of the hands and feet with blooming lotus. In this, the right foot is placed on the left thigh and the left foot on the right thigh so that, heels come near each other. The hands are placed over the knees.

POSITION AND PRACTICE :-

Sit down on the floor with crossed legs as shown in the figure by putting each foot over the other thigh. You can adjust your feet with the help of your hands. Hold the spine, neck and head absolutely erect. Stretch your arms and rest the wrist on the knees. Bring your thumb and index finger of each hand to meet together so that they form a circle and keep the other three fingers straight and together. The figure will help to perform the posture.

While exhaling slowly through both the nostrils, pull your stomach inward, so to say, contract the abdominal muscles, to expel the air from the lungs. Keep exhaling till all the air is expelled out. Hold for some seconds and then slowly inhale through nostrils. Inhale deeply as much as you can without much effort by stretching out the abdominal muscles. The breathing should be rhythmic and gradual and should not be abrupt and fast. Continue this process for ten to fifteen times and not more than that.

BENEFITS :

The accumulation of the gas in the stomach will be expelled. Intestinal disorder will be set right.. Ailments such as indigestion, dysentery, diarrhoea, constipation, gastric trouble will be eliminated. The pranayama rectifies the disorder caused in respiratory and circulatory system. This is the most favoured meditative posture and it is very popular. Keeps awareness, makes a comfortable posture so that one can sit for long.

VAJRASANA (Ankle Posture)

In this the feet are arranged behind the hips and the knees are kept together to the front. The hips are placed in between the heels. The back and neck are held erect.

POSITION AND PRACTICE :-

Sit with legs stretched out. Slowly bend the legs one after another and keep the heels right under the buttocks. Keep the knees close to each other, holding the head, shoulder and buttocks in a line. Let the palms rest on the upper part of the thighs or on the knees. Be in a meditative posture with closed eyes.

BENEFITS :-

Remedies the complaints of varicose veins. Have a greater effect on the large group of nerves which arise in the lower lumbar region of the back and pass through the buttocks, the back of thighs etc. This is also widely spoken of as posture for meditation. Vitality is improved.

SWASTIKASANA

In this, right heel is set against the left groin and the left heel against the right groin, adjusting the genital organs between the two heels. The toes are thrust in between the opposite thigh and calf. The legs should be made to cross each other comfortably avoiding the angle joints to come one over the other.



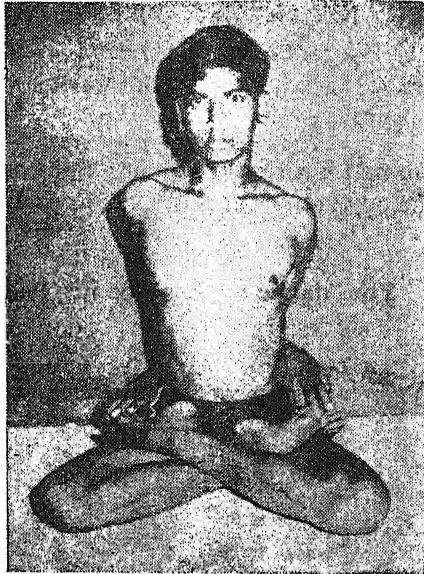
POSITION AND PRACTICE :-

Sit on the floor. Fold the left leg at the knee and bring back in such a manner that the heel of the leg touches the testicles and see that ankle and toes are in a straight line. Now the left knee is on the floor.

Fold the right leg at the knee and bring the right heel just over the left heel and see that the ankle and the toes are in a line. Do not put any pressure on the testicles. See the toes are thrust in between the thigh and the calf. The head, neck and spine should be erect. There should not be any bend at the elbows. Pranayama should be as in the case of Padmasana. Practice this asana for a maximum of three minutes only.

BENEFITS :-

It works very well over the joints below the waist area ie. hip, knee and ankles. Circulation of blood in these areas is normalised and the Synovial fluid (fluid in joints) is restored and spasticity and pain are removed. It is also having good effect over nervous system. It helps a lot for gaining power of concentration and maintaining the mental equilibrium.

BADDA PADMASASA (Or Mundrasana)

POSITION AND PRACTICE :- Sit in Padmasana. Extend both hands behind the waist and cross them each other. Try to catch hold of the big toe of right leg with left hand and big toe of left leg with Right hand. Remain in that position for about

eight seconds and returned to the starting position. Repeat the exercise by changing the legs and hands.

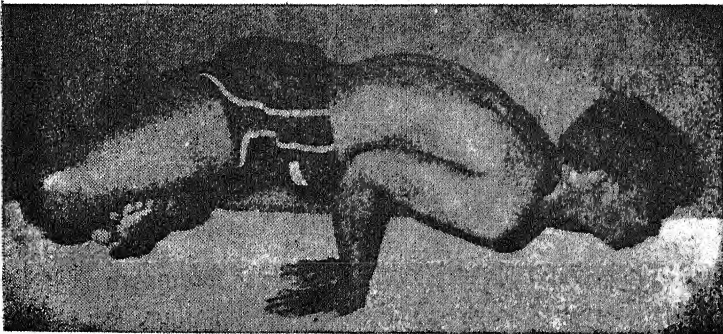
BENEFITS :- Muscles in the thoracic region are elongated and strengthened. Helps digestion. Removes lumbago. Massages the internal organs of the stomach.

UTITHA PADMASANA

POSITION AND PRACTICE :- Sit in Padmasana. Place the hands in front of you on the ground. Lean forward as in the case of Mayurasana and raise the thighs and waist slowly into the air as shown in the figure.

Remain in that position for about eight or ten seconds and then resume the posture of padmasana. Repeat it for four or five times.

BENEFITS :- You derive the benefits of Padmasana as well as Mayurasana.



SIDDASANA (Accomplished pose)

Siddhasana can only be practised by men. It can be practised with either leg upward and is always done in conjunction with gyana Mudra or chin Mudra. Many aspirants especially beginners find it easier to assume and maintain Siddhasana for long periods if their buttocks are slightly elevated by a cushion. Siddhasana should not be practiced by the persons with sciatica or sacral infection. This is the most favoured posture to the advanced student of Yoga.



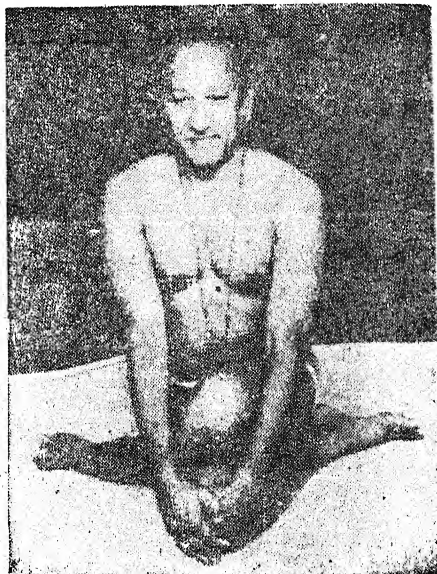
POSITION AND PRACTICE :-

Sit with the legs extend forward. Fold the right leg and place the sole of its foot flat against left thigh with heel pressing the perineum, the area between the genitals and the anus. Fold the left leg and place its foot on top of the right calf. Press the pelvic bone with the left heel directly above the genitals. Push the toes and the outer edge of the foot into the space between the right calf and thigh muscles. It may be necessary to move and replace the right leg.

Grasp the right toes, either from above or below the left calf and pull them upward into the space, - between the left thigh - and

calf. The legs should now be locked with knees on the ground and the left heel directly about the right heel. Make the spine steady stright and erect as though they are planted in the ground.

SIDDASANA



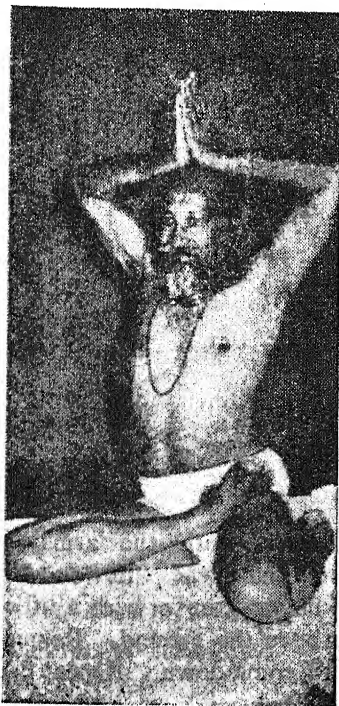
POSITION AND PRACTICE :-

Sit down on the ground. Bend the right leg at the knee and bring it in such a manner that the heel of it touches the left buttock. Fold the left leg at the knee and bring it over the right leg so that its heel touches the right buttock. Body weight should not be on heels. Knees should be one over the other. Sit erect keeping the head, neck and spine in one line. Hold the knees with both the hands as shown as figure. Breathe normally. Remain in this position for about eight seconds. Stretch the leg and rest for about 8 seconds. Repeat the same with the other leg. Do it three to four times with each leg.

BENEFITS:- Siddhasana is a meditative pose in which one can maintain spinal steadiness necessary for long productive meditation. It gives the practitioner, control over the sexual function which he can use either to maintain Brahmacharya and direct the sexual energy upward for spiritual purposes or to gain control over the sensory sexual function. It is having calming effect on the entire nervous system.

For the people suffering from respiratory trouble, acidity and gas formation, this asana works wonderfully. Losens hip joint, knee joints and activates the whole of abdominal muscles and intestines.

VEERASANA



POSITION AND PRACTICE

Be seated on the floor. Fold one leg at the knee and bring its heel behind the corresponding hip as shown in the figure. The toes should be on the ground, sole facing the sky, and the heel is up touching the hip. Body weight should not be on the folded leg.

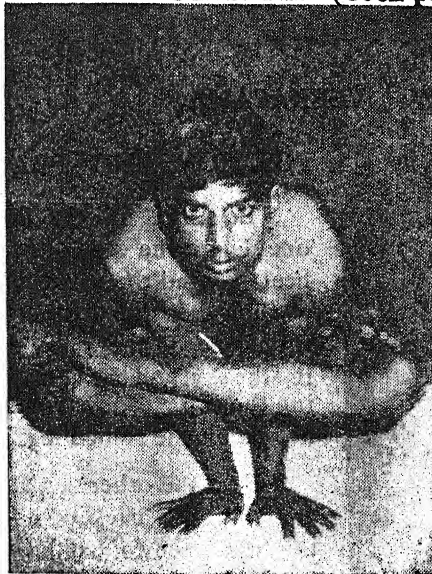
Fold the other leg at the knee and bring the back of its on to the thigh of the folded leg. Let the knee of this leg touch the ground. Stretch both hands on either sides and bring them over the head. Join the palms allowing the wrists to rest on the head by bending at elbows. Fingers should be pointing up. Try to pull back the elbows on either sides as much as you can.

Straightend the head, neck and spine. Look in front to your hight. Keep the palms and fingers together. Elbows should remain straight and tight. Breathe normally. Stay in this position for eight seconds. Stretch out the legs. Give pause of five seconds and repeat the same with other leg. Do four rounds or six, at the most, daily.

BENEFITS :-

It is very effective asana for all joints. Blood circulation in the joints is enhanced and thus restores to the normal health. It is also having a salitary effect on the chest and lungs, thighs the hip and the arms.

KUKKUTASANA (Cock pose)



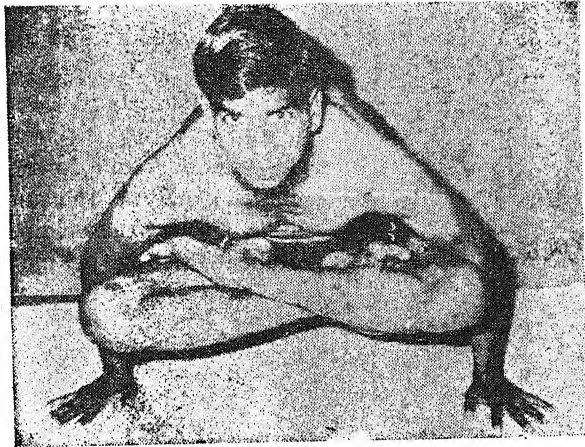
POSITION AND PRACTICE :-

Sit in the postur of Padmasana. Insert both the arms in between the calf and thigh muscles and place the palms on the ground. Lift the knees up to the elbow height, lean forward a little, breathe in and raise the buttock well above the ground. Remain in that position for a few seconds and come down. Repeat five times.

Those whose wrists are not strong enough should not attempt this pose. And also, the aged people should not attempt this, if they cannot.

BENEFITS :- The muscles of neck, shoulders, wrist, fore-arms are activated. Circulation is normalised. Helps digestion.

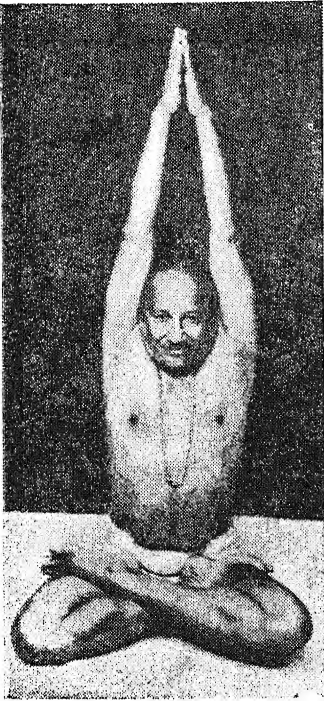
DOLASANA



POSITION AND PRACTICE :-

Occupy the Padmasana postur. Place the palms on either side of the body near the thighs. Lean forward a little, breathe in and lift the buttocks and knees well up in the air. Swing the body forward and backward like pendulum and then place the buttocks on the ground. Repeat it for four or five times.

Such of those who cannot perform Kukkutasana can conveniently do this exercise. It yields more or less the same results as Kukkutasana.

PARVATASANA (Mountain pose)**POSITION AND PRACTICE :-**

Be seated in Padmasana posture. Join the palms as in 'Namaskar, in front of the chest. Raise both the arms over the head, as shown in the figure, gradually and slowly, at the same time inhale slowly. Pull the torso and the hands well up. Remain in this position for eight to ten seconds and lower down the hands slowly at the same time exhale. Occupy the original position. Repeat this for five more times.

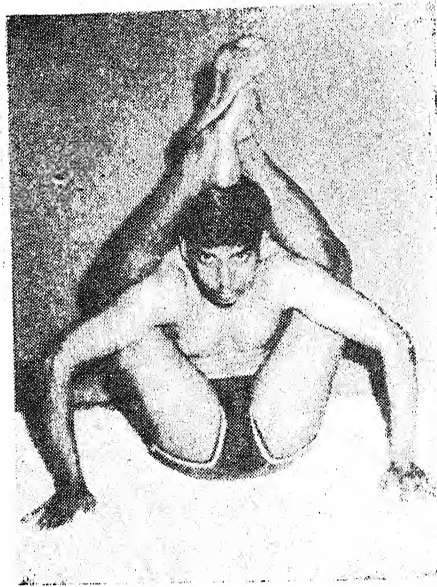
BENEFITS :- It is a stretching practice. This activates the viscera in the abdomen. It helps free respiration. Since it acts on the spine and the waist, the muscles on those parts are strengthened.

BUJASKANDASANA (with one leg)**POSITION AND PRACTICE :-**

Sit on the ground by stretching the legs. Place both the palms on either side of the body. Lift one of the legs slowly with the help of the hands by catching hold of the ankle and place it on the shoulder by bending the head down a little as shown in the figure. Fold the other leg till the heel touches the groins. Fold both hands and bring the palms in contact as shown in the posture. Remain in that position for about eight seconds and come to original position. Repeat the same with other leg. It is called one round. Perform three such rounds.

Though the posture appears to be beautiful, yet it is difficult to perform. However, constant practice makes you to succeed in your attempts.

BENEFITS :- The muscles in the legs and groins are strengthened. The circulation in the spinal column and in the neck is increased and thus the clots if any are removed. The liver spleen and diaphragm are activated.

BUJASKANDASANAM (with both legs)**POSITION AND PRACTICE :-**

Sit on the ground and stretch out both legs. Lift one of the legs slowly, by holding the ankle and place it on the shoulder by bending the head a little. Similarly, lift the other leg also with the help of the hands and place it on the shoulder as shown in the figure. Place the palms on the ground to prevent the legs from falling. Remain in that position for about eight seconds and then resume the original position. Repeat it for four times.

It is rather more difficult than the Bujaskandasana with one leg. People suffering from heart and lung disease and arthritides are not advised to do this asana. Only such of those who are confident of doing and whose body is supple should attempt to do it.

BENEFITS :- Muscles in legs and hands are strengthened. Constipation is removed and circulation is increased. Kidneys are activated.

VATAYANASANA**(One Knee and foot pose)****POSITION AND PRACTICE :-**

Stand erect. Bend the right leg and place the foot of it on the opposite thigh near groins. Try to rest the knee of the right leg on the ground by bending the other leg slowly. Join both palms as in Namaskar as shown in the figure.

Remain in that posture for about eight seconds and then return to original position. Change the leg and repeat the exercise. Do six times per day.

BENEFITS :- This is a good exercise to bring flexibility to the lower part of the body. Pain in the calf and thigh muscles are eliminated. Mobility of joints are increased.

GOMUKHASANA

In sanskrit Gomukh means the mouth of the cow. Since, this asana resembles the face of the cow it acquired [this name. Hathayoga Pradipika, or in Gheranda Samhita and Shandilyo panned, only about the arrangement of the feet in this posture is mentioned. But nothing is said about the arrangement of the hands. However, it is found in YOGA YAJNYAVALKYA that the fingers should be grasped by the hands crossed from behind. This is indeed not easy.



POSITION AND PRACTICE :

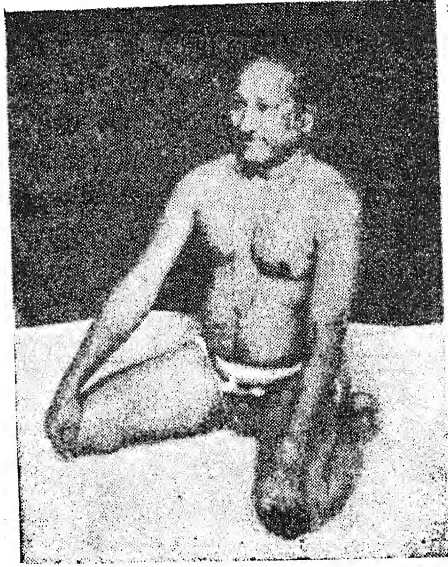
Sit on the floor either in the posture of Siddhasana or in the posture of Vajrasana. Keep the body erect. Then the left arm is twisted and spread on the back in such a way that its elbow joint point

ing down-wards and the fingers upwards. The right arm is lowered down on the back and its fingers are made to interlock with fingers of left hand. The right elbow will be pointing upward. Some people will experience difficulty in interlocking the fingers. Some people may feel difficult even to touch the fingers. They should make the move as far as they can and stay there. Should not strain. However they achieve perfection in course of time. Keep the spine firm and erect. Look to the front and breathe normally. Stay in this position for about eight or ten seconds. Repeat this Do it four or six times a day alternatively.

The further modification of the pose, after arranging the legs and feet as already mentioned, the back is turned vertically to the left without disturbing the legs and thighs. The right heel is grasped with the right hand and the left shoulder is turned to the back as much as possible, and grasping the left heel with left hand. After holding the final position for a while, the similar position is repeated, after changing the position of arms and legs.

BENEFITS :- Benefits of this posture can be increased if the anus and pelvis are contracted (after exhalation) while holding the breath for a few seconds and intermittently relaxing them again. The limbs, the shoulders and the pelvis are the parts influenced in this pose. Because of the activation, the muscles of the joints, blood circulation is improved in those areas. As the result, the waste products are removed from the joints. It restores the synovial fluid (fluid in the joints) and thus removes spasticity and pain.

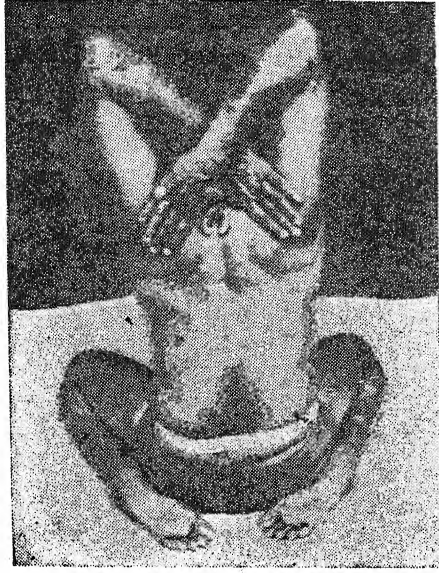
MANDUKASANA



POSITION AND PRACTICE:- Have soft cloth or smooth rug folded on the floor. Be seated on with folded legs as in the case of Vajrasana. By leaning to the right push the left foot out to the left side of the hip. So also by leaning to the left side push the right leg to the right hip as shown in the figure.

By placing the hands on the floor in between the knees widen the knees gradually to the sides ie. left knee to farther left and right knee to farther right Try to place both the knees well apart as far as possible and as much as you can so comfortably. Place both the palms on the respective knees. Body weight should be on the ground but not on the calf muscles or on knees. Look to the front. Keep the body erect. Breathe normally. Stay in this position for ten to twelve seconds. After that by placing your hands on the floor in front and leaning forward bring out the legs one by one by sliding from under the hip. Take short rest and repeat the exercise two to three times per day.

UTTANA MANDUKASANA



UTTANA MANDUKASANA : Improved version of Mandukasana is known as Uttana Mandukasana. Uttana, in Sanskrit means the ventral side and Munduka as all know, is a frog. This is so called because when viewed from ventral side, it looks like a frog. After assuming the posture of Mandukasana, both the arms are placed, over the head, as shown in the figure. The head is held by the elbows. Then the body gives an appearance of the ventral side of the frog.

We find both of these postures described in the Gheranda Samhita.

BENEFITS :- This reduces the weight of hips, thighs, and lower part of the abdomen. Further it activates all the lower joints and increases the sexual potentiality. Cures piles and corrects the disorders of the reproductive system.

ARDHA MATSYENDRASANA**(The twist posture)**

This is named after a great Yogi Matsyendra.

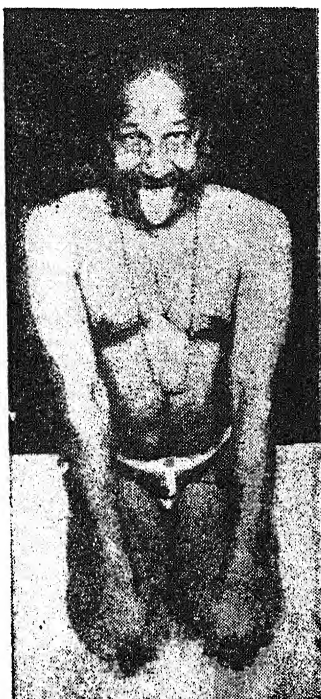


POSITION AND PRACTICE :- Sit on the ground stretched out legs. Bend the right leg at the knee and place lightly against the perineum. Keep the foot of the left leg at the right thigh near the knee. Bring the right hand round the outer side of the knee of the left leg and catch hold of the t the left hand round the back and try to touch the right thigh back along the shoulder. The erect knee acts as a fulcrum for maximum twist of the spine. Keep the trunk vertical. Do not touch the heels. Maintain for some time and release. Repeat this on the other side. Take short rest. Perform this exercise four or six times. Do not exert too much. Practice gradually and you will be in perfection.

BENEFITS :

All the spinal nerves are toned up and the lateral twist makes the spine elastic. Constipation and dyspepsia are cured. This asana corrects the disorder of liver, bladder, intestines, spleen and stomach. As it acts well on the pancreas the persons suffering from diabetes are advised to do this asana. People suffering from breathlessness are advised to practice this asana mildly at the beginning and then improve slowly.

— O —

SIMHASANA**POSITION AND PRACTICE:-**

Be seated on the knees and toes, heels touching the buttocks as shown in the figure as in Vajrasana. Make the body straight. Keep the head, neck and spine in one line. Put the palms on the respective knees. Start exhaling partially through the mouth and at the same time without rushing, protrude the tongue gradually and fully forward and backward position. By the time the tongue is pushed out, the exhalation should be over. Hold the breath.

When the tongue is fully out, spread the fingers of both the hands on the knees and take tight grip. Widen the eyes in frightening manner. Keep the entire body stiff. Stay in this condition for about six to eight seconds. After holding the asana for a few seconds, start inhaling and simultaneously withdrawing the tongue. When the tongue is fully withdrawn close the mouth and breathe normally and rest for a few seconds. Let the whole body be relaxed in the same position.

Begin with two rounds daily during the first week and then onwards increase it to four to six rounds. Never do more than that.

BENEFITS :-

It has medicinal value for curing throat trouble, voice deficiency and tonsillitis. It acts very well on the larynx trachea and all bronchioles. It will have invigorative effect on thyroid cartilages. It is having good effect on respiratory system.

YOGA MUDRA

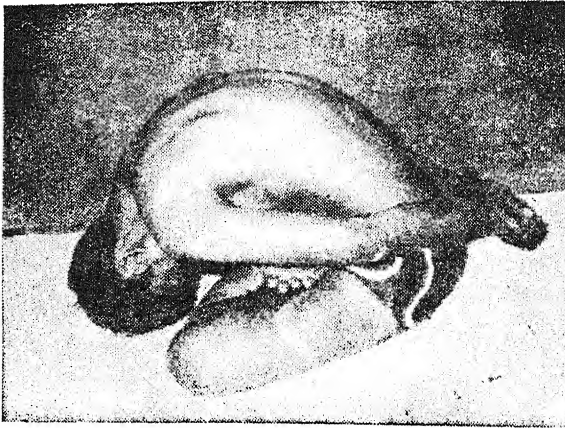
Though strictly, it is not a posture, the three dynamic variants of Yoga Mudra or the symbols of Yoga, offer excellent movements for corrective purposes, besides the later posterior stretching for loosening the muscles of the spine before under taking the maximum spinal stretch which is the basic objective.



POSITION AND PRACTICE :-

Sit on the floor and assume the lotus pose ie. Padmasana. Keep the knees pressed to the grounds. Tighten the feet against the thighs and press the heels firmly against the upper front margin of pubic bone slightly above the sex organs.

Now, with arms to the back, grasp the right wrist with the left hand and sit straight. Pull up the shoulders as shown in the figure. The chest forward, the abdomen drawn in and then inhale.



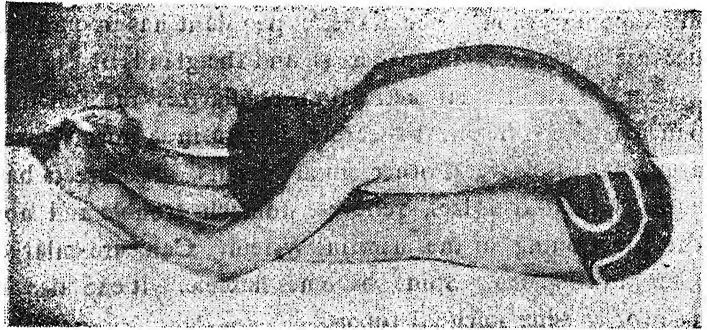
As soon as the inhalation is completed, begin to exhale while bending forward until you touch the floor with your head, **not** by flat stretch, but by arching of the spine as shown in the figure. Remain in this posture as long as you can and then return to the original position simultaneously inhaling.

BENEFITS :-

Increases circulation in the spinal column. It activates the lungs and thus helps to restore its normal health. It is having curative effect over asthmatics. Apart from this, it is having several other good effects such as toning up of the liver, correcting the disorder of the spine, removing the constipation and gastric troubles, enhancing of sexual potentiality and strengthening of digestive system.

PASCHIMOTHASANA

Before the maximum stretching of the spine for the health of the nervous system, in which Yoga lays great emphasis, it is advisable to follow up this exercise with dynamic variation of this Paschimothasana or posterior stretching pose.



POSITION AND PRACTICE :-

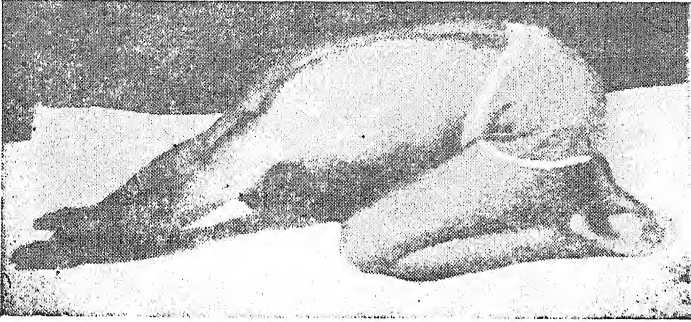
Sit on the floor and stretch out the legs to their full length, keeping them firmly pressed against the floor, with the toes turned inward. Now slowly stretch the arms parallel to the legs, palms facing downward. While stretching the arms forward exhale and reach the toes with the fingers or if possible pass beyond them with palms on their respective toes. The exhalation is continued slowly and rhythmically, and the abdomen is kept drawn in. The stretching of the posterior muscles is considerably eased. Maintain this pose for a few seconds. Attention is paid not to lift or raise the knees or the legs. Relax the pose tension. Withdraw the hands. Keep taking the breath while the arms are being withdrawn. Then through the chest backward. Keep the trunk straight, though inclined and resume the starting position.

Forward stretch exhalation three seconds, suspension of breath four seconds and inhalation while returning three seconds. Repeat with out pause. Make six rounds to a minute.

BENEFITS :-

This exercise has been found to be of special value in relieving constipation by the stimulation and exercise of the abdominal viscera, besides the hygienic advantage of the deep intra abdominal compression. For diabetic people it has a curative effect, because it activates the pancreas and the glands of the endocrinal system. This internal activation regularizes the function of the pancreas and it begins to secrete insulin in a normal way. This asana has also several other good results. It corrects back-ache, cures spinal disorders, relieves stomach trouble and normalizes the functioning of the nervous system. Can cure enlargement of liver and spleen. Spine becomes flexible. It can also be made use for rousing spiritual forces.

NOTE:- Such of those suffering from spinal disorder or back pain or injury are advised to practice this lightly without bending body. It may not be possible for many to do this exercise due to stiffening of ligaments. They are advised to do little by little, as much as one can. Never they should attempt to strain themselves by hastening things. Remember that the method of doing an asana is important than repeating it for number of times. It is a very beneficial asana.

SHASHANKASANA (The pose of the moon)

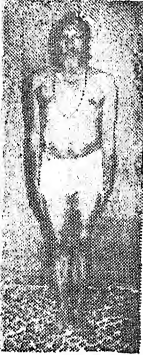
POSITION AND PRACTICE :- Sit in Vajrasana posture, placing the hands on the knees. While inhaling raise the arms so that they are stretched vertically above the head. Exhale and bend the trunk forward, keeping the arms in line with the trunk. The hands and the forehead should rest on the floor in front of the body. Retain the breath for a short time in the final position. While inhaling return slowly to the original position. Repeat ten times.

Note :- Normal breathing or even slow deep breathing may be practised in the prostrated stage to prolong the asana.

BENFFITS :- Tones the pelvic muscles, relaxes the sciatic nerves and regulates the functioning of the adernal glands relieving constipation, sciatica, anger. It is beneficial to the women with under developed pelvis and is very effective for removing sexual disorders.

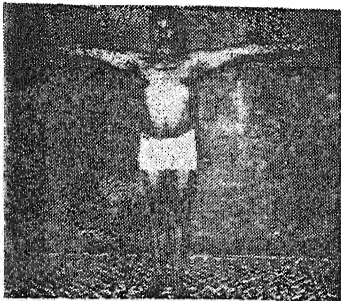
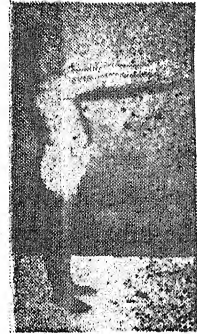
T A R A A S A N A

Before proceeding with the exercise, it has to be known that this is kriya of hands and arms. According to this Kriya the hands are folded six times as narrated below.



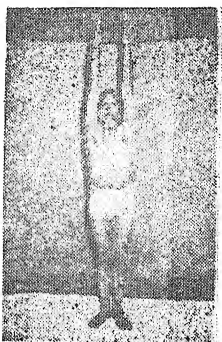
1. Stand erect with hands hanging both sides and the heels making an angle of 40° . This is first posture.

2. Raise the hands gradually in front up to the shoulder height, taking care not to bend the hands at elbows. At the same time breathe in. Observe the figure and correct the position. This is the second posture.



3. After giving a pause for about two seconds on the first fold, turn the palms downward and move the hands on their respective sides. During this second fold, let the hands are in one line with the shoulders and parallel to the ground as shown in the figure.

4. After giving a pause for about two seconds, bring the hands again to the front as in second stage. Hands should be parallel with each other.



4. In this stage, raise the hands over the head to wards the sky touching the ears. Hands should be straight, palms facing each other. Look to the front and do not lean forward or backward.

5. After a pause of two seconds, come to the second stage or posture. Hold the breath upto this stage.

6. Then start exhaling slowly and bring down the hands as in first stage.

You have completed one round of Tara Asanas. Do it four to six times in a day.

BENEFITS :- This is having good effect on the lungs and chest. It is very good for Asthmatic patients because there is internal activation in the lungs and muscles of chest. It also helps in increasing the chest measurement. A great relief is given to the persons suffering from gastric trouble. Helps digestion and removes constipation.

TRIKONASANA

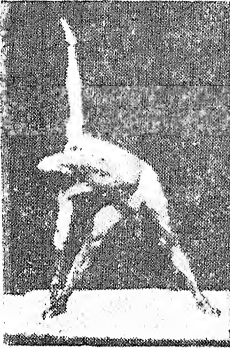


Fig. 1



Fig. 1 (Variation)



Fig. 2

POSITION AND PRACTICE :—

Stand erect on the ground with legs about two and half feet apart and hands hanging to the sides (Figure - 1) Breathe normally. Raise the hands slowly on either side upto shoulder height, simultaneously inhaling slowly. See that the hands are in a line with the shoulders. The palms should be facing the ground, Stay there for a few seconds as shown in the figure - 2.

Then start exhaling and at the same time bend to the left, raising the right hand up and left hand touching the left foot as shown in the figure - 3. At this point again the hands are in a line with the shoulder. Do not bend the knees. This can also be done cross-wise as shown in the figure by twisting the waist. Be looking at the palm of the raised hand. Remain in that position for a few seconds. Bring the raised hand down in front and touch the corresponding foot. (Figure - 4). In this pose, the body is bent right in front, the left hand remains on the left foot and right hand on the right foot. Keep the legs straight without bending at the knees. While coming to the standing position, do it slowly and gracefully. You have completed one round of Trikonasana. Take short rest and repeat. Do it four or six times daily. Never make more than eight rounds in a day.

BENEFITS :-

This asana works well with the people suffering from pain or disorder in the neck, waist and the shoulder joints. Even the stiffness in the neck and waist will be removed. It also has good effect on the spine. People suffering from arthritis are ADVISED TO PRACTICE SANTULAN ASANA FIRST AND THEN THE THRIKONASANA. By so doing all the joints will be fully activated. It also develops visionary power.

USHTRASANA



POSITION AND PRACTICE :—

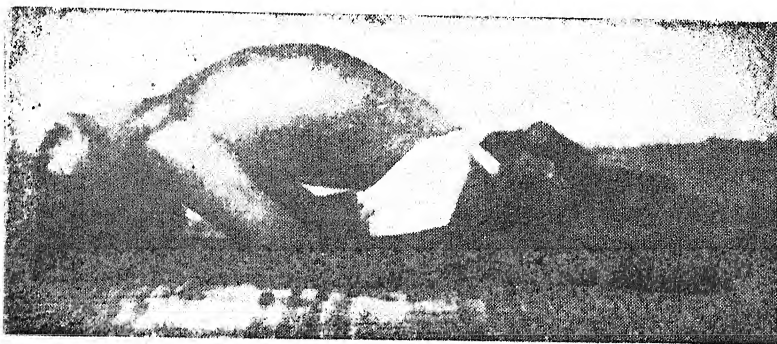
While performing this Asana, have some soft padding under the knees in the beginning so that there may not be any pain. Rest on the knees with a gap of about six inches between the two. Raise on the knees keeping the toes in contact with the ground. Bend back and catch hold of the ankles with the corresponding hands or rest on the ground by placing the palms just near the sole of the feet, as shown in the figure. Breathe normally. Straighten the thighs and waist. Bend the head and neck as much as you can. Push the waist slightly forward. Breathe normally. Stay in that position for about 6 to 8 seconds. Resume the original position and take a short rest. Repeat it for two to four times daily.

BENEFITS :- It is having good effect on the joints and on respiratory system. It also cures the visionary defects of the eyes and strengthens all the sense organs. People suffering from Throat trouble, tonsils, voice defect, chronic head-ache will find this asana very beneficial. This is one of the five asanas performed by our Austranat, Sri Rakesh Sarma during is space travel.

M A T S Y A A S A N A

Certain asanas activate only certain parts of the body more than the others. Hence to reverse the difference of impact, such asanas are followed by particular asanas to create a balanced effect. For example BHUJANGASANA IS FOLLOWED BY SALABASANA AND SANTULASANA IS FOLLOWED BY THRIKONASANA. SO ALSO SARVANGASANA SHOULD BE FOLLOWED BY THE MATSYA ASANA.

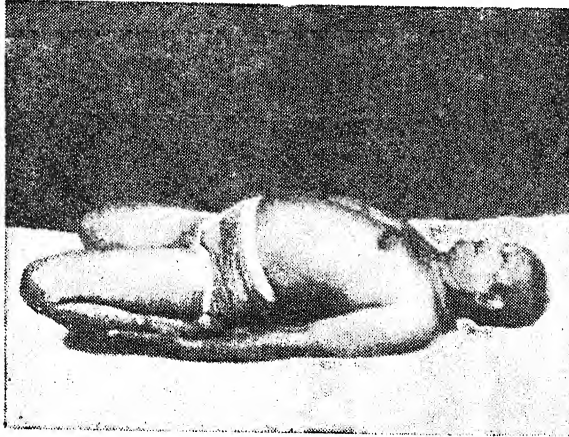
The Matsyaasana can be done in two ways as described below
 ——— one with Padmasana and the other without Padmasana. Though the one with Padmasana is said to be superior to the other yet both are equally beneficial.



FIRST ONE WITH THE LOTUS POSTURE :- Be in Padmasana and lie down on the ground on your back. After resting the spine, neck, head on the ground completely, keep the thighs also in contact with ground. Breathe normally. Then bend the head backward making an arch and let the crown of the head rest on the floor. Catch hold of the toes of the legs with hands as shown in the figure and give a pull on the thighs and upward twist in the back and neck to get bigger arch of the neck. In the beginning, let the pull be milder one. Have gradual and deep breathing and remain in that posture for six to eight seconds. Return to normal position and after short rest, repeat the exercise for two to three times a day.

The second posture is an easy one. This is for those who cannot lie down on the ground on back with Padmasana. In this exercise, place the palms by the side of the body and raise the legs up, bending at the knees in such a manner that the heels come in contact with hips and the soles on the ground. The other things i.e. bending the neck head etc. are the same as in the first posture.

BENEFITS :- It rectifies the disorders of all organs connected to respiratory system such as nasal passage, larynx, trachea, lungs etc. It activates all the muscles in the back and will have good effect on the facial tissues. Stiffness of the spine and the neck is reduced and the flexibility is enhanced. It is a very good exercise for those suffering from ASTHMA, lumbago i.e. back-ache and diabetes. It ensures a balance in the thyroid and para-thyroid activities and improves general health.

SUPTA VAJRASANA (The Supine Vajrasana)**POSITION AND PRACTICE :-**

Sit in Vajrasana posture as described already. Recline slowly backward taking the help of right elbow first and then the left one. Adjust the elbows so that you can lie on your back comfortably. Keep the knees together touching the ground. Keep the hands on either side of the body or under the head crossed.

Breathe normally. Remain in that position for about eight or ten seconds. Come back to original position. If you feel any strain, do not do it. Practice gradually.

BENEFITS :- Abdominal muscles are fully stretched and the bowels are stimulated. This exercise also acts very well on the pancreas. As such, such of those who are suffering from diabetes can undertake this asana. It removes the excessive fat on the stomach. It also removes back ache, increases vitality.

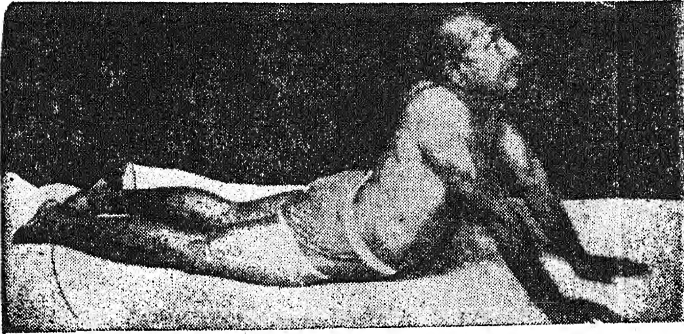
SETHUBANDASANA



POSITION AND PRACTICE :-

Lie down on the ground on your back. Bring the heels to the hips by bending at the knees. Let the heels be, two to three inches apart. Lift the waist upwards gradually supporting the hips with palms, while keeping shoulders and feet on the ground. There should not be any strain while raising the waist. Let the shoulders, neck and the head be firm on the floor. Let the thighs are parallel to each other with a gap of three inches. Breathe normally. Be in this position for about six to eight seconds. Then gradually lower the body, stretch out the legs and hands on either side of the body. Take short rest and repeat the same. Perform this exercise four or six times a day.

BENEFITS :- People having pain in the hip joint and spine are advised to do this Asana under guidance. This will have very good impact on them. It also relieves the pain in the joints of shoulders, neck and arms and corrects the disorders, Removes air and gastric troubles and corrects respiratory disorders.

HASTA DANDASANA (Hand stick pose)

POSITION AND PRACTICE :- Lie down on the ground on belly. Keep the legs stretched and together. Keep the palms on either side of the body under the shoulders and the fore-head touching the ground. Raise body straightening the hands to the fullest length resting at lower part of the body. At the same time inhale slowly and completely. Push back the head and neck. Let the back of the body occupy the curvature shape. Remain in that pose for eight or ten seconds and come down slowly exhaling. Repeat the exercise five to six times a day. People with brittle wrists should be carefull.

BENEFITS :- It not only removes the constipation but also removes the extra fat on the belly. It cures the back-ache. It also strengthens the muscles on the neck and the face.

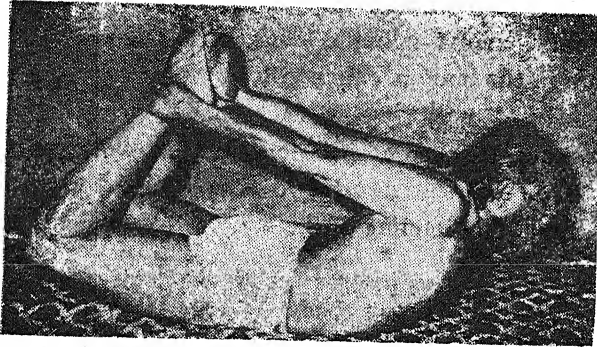
K A P O T H A S A N A (Dove pose)

POSITION AND PRACTICE : Lie on the chest with forehead touching the ground. Keep the legs straight and the hands by the side of the body. Fold the legs back at the knee joints well. Place the palms near the shoulders bending the elbows and pointing them to the back. Lift the chest and the abdomen to the hands length. Push back the head and neck. Try to see the sky. Breathe normally. Remain in this position for ten seconds and come down to the starting position. Repeat the exercise for six times per day. Jerk should not be given and strain should not be felt. Practice gradually.

BENEFITS :— It acts very well on the abdomen. As the result, all the abdominal ailments will be cured. It helps the back-ache also. The thigh muscles are strengthened.

DHANURASANA or (Bow curve pose)

Because it looks like bow, it is called by that name.

**POSITION AND PRACTICE :—**

Lie prone on the abdomen on the ground. Bend back the legs at the knees and fold them against their respective thighs. Grasp the ankles well, with the hands. Then raise the neck. Simultaneously, with a steady lift pull the ankles upward while inhaling. Now rest the entire body only on umbilical region assuming the position, as shown in the figure. In order to derive the highest benefit from this pose, the knees should be kept together. Maintain this pose as long as it is comfortable with retention of breathe. Then release the hold on ankles, begin to exhale, assume the starting position the legs fully stretched out and the arms rested on the floor. It is better to have a short rest before another round. Repeat this four to six times per day, or maintain the pose for some duration. The latter, indeed, is preferable, after a few months of practice. It is a counter pose to SARVANGASANA and HALASANA to rest the spine. Gradually the time can be increased to three minutes.

BENEFITS :-

This exercise is good for those suffering from diabetes since it acts well on pancreas and begins to release insulin in proper way. This Asana has good effect over adrenal, thyroid, pituitary and sex glands. It has curative and corrective effects over the disorders of the joints, spinal column, lungs, chest and abdomen. Blood circulation in the body is enhanced.

This asana has some specific effect for women. It corrects menstrual disorders and other troubles related to reproductive organs. Helps in slimming of the body. Reduces the protruding stomach.

Some experts recommend to rock forward and back-ward in this position. Normally, Yoga Asanas, and calisthenics do not go well together but this could be an exception. Gentle rocking movement helps to massage, the intestines, liver, spleen as well as urinary and reproductive organs and keep them in healthy condition.

The two way stretching of the spine with halasana and Dhanurasana strengthens the back which helps in preventing spondylitis and such other ailments.

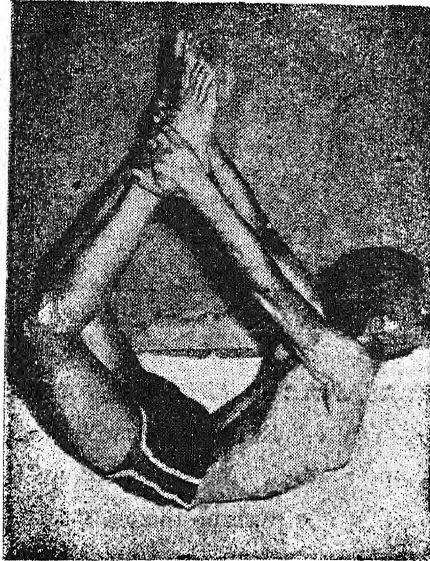
NOTE :- This asana should not be practiced by people suffering from indigestion and whose bowels are not clear. Such people should take mild laxity or an enema. This should be totally avoided by those suffering from hernia and pregnant women. This asana should not be confused to Dhanasana - the pose of archer.

DHRITASANRA

or

DHANASANA (Archerpose)

This is an advanced form of Dhanurasana.

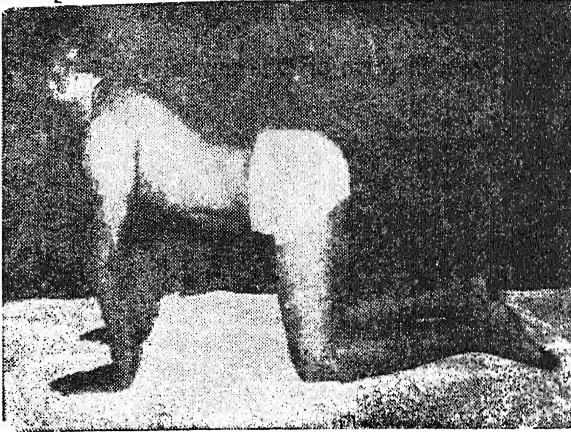


POSITION AND PRACTICE : Lie down flat on the ground on your stomach. Catch hold of the ankles with your hands and pull them up as shown in the figure by bending the torso and raising the thighs as though you are pulling a string of a bow.

BFNEFITS :-

Same as in the case of Dhanurasana. It makes the entire body supple and removes the fat in the abdomen.

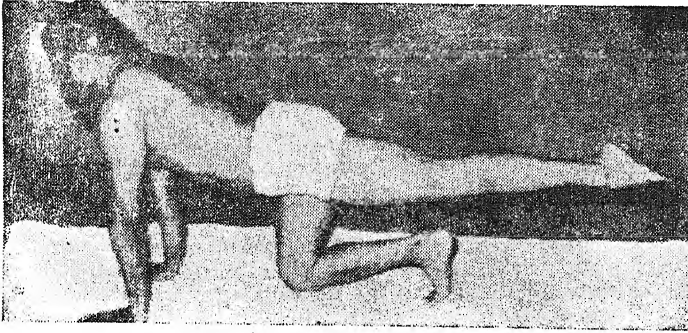
MARJALASANA (Cat pose)



MARJALASANA :— Sit on the ground on knees and palms as shown in the figure. Raise the head up and try to look at the sky and widen the chest the shoulders well. At the same time pull down the waist and push up the chest forming an arch. Keep the entire body stiff. Breathe normally. Remain in this position for some time. Then relax the entire body.

TRIPAD MARJALASANA

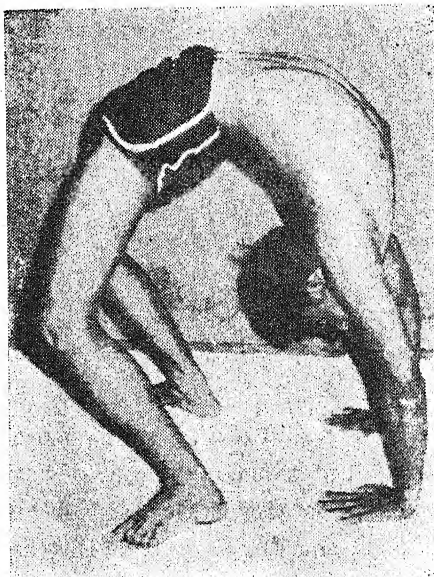
(Three legged cat pose)



POSITION AND PRACTICE : Keep the palms on the ground and sit on the knees and assume the pose of quadrupad i.e. cat. Straighten the back. Raise the left leg straight so that it may be in line with neck and head. Now bend the neck to the back, push the head up and try to see the sky. Breathe while lifting the leg. Retain the breath and remain in that position for eight or ten seconds, and bring down the leg and rest on the ground on the knees.

BENEFITS :- The abdominal muscles are activated. The muscles of shoulder, thighs, neck and face are strengthened. The back - ache is cured.

CHAKRASANA



POSITION AND PRACTICE : Lie down on the ground flat on your back. Place both palms on either side of the head. Pull both the legs back and plant them on the ground. Raise the entire body into the air with the help of legs and hands as shown in the figure. While lifting the body breathe in. Remain in that position for about eight seconds and come down slowly. Take rest and repeat the same for five more times.

VARIATION :- Stand erect on the ground with legs a little apart. Bend back slowly till your hands touch the ground. Remain in that position for about eight seconds. Then return to the original position gradually either by raising up or by lying flat on the ground.

ARDHAKATI CHAKRASANA (Lateral Arc posture)

ARDHAKATI CHAKRASANA :-



Stand erect with feet closed together. Hands hanging on the sides of the body. Raise the left hand laterally, over the head at the same time inhaling deeply. Let the arm be touching the left ear. Bend the waist slowly, to the right side and simultaneously allow the right hand to slide down as far as possible along the right leg. Exhale as you bend. Keep the knees straight and do not bend the elbow of the raised hand. Remain in that position for ten to twelve seconds and assume the starting position. Repeat this with the other hand. This is one round. Do three rounds per day.

VARIATION :

Stand erect with feet apart. Raise both the hands over the head and interlock the fingers. Don't bend the elbows. Slowly bend to the side as shown in the figure. Do not lean either to the front or to the back. Remain in that position for about ten seconds and return to the original position. Do the same thing the other side.

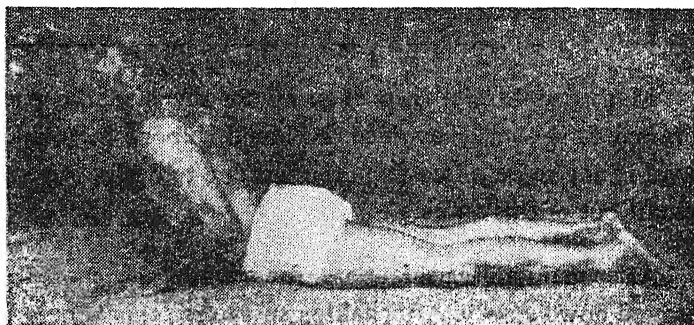
PARSWA KONASANA**(Side angle posture).**

POSITION AND PRACTICE :- Stand erect with legs well apart. Turn the right foot to the right and the left foot at the right angle to the right foot. Bend the right knee to the right. Bend the right leg at the knee joint lean the trunk towards right side pressing on the left thigh, which is kept erect. Form a right angle by adjusting the distance between the two legs suitably. Bring the body in line with the right thigh by resting the right palm on the ground near the right foot. Stretch the left hand in front and look along the arm. Let the sole of the left foot rest on the ground completely. Breathe normally. Remain in this posture for ten or twelve seconds. Then repeat the same process with the other leg. This is one round. Do three rounds per day.

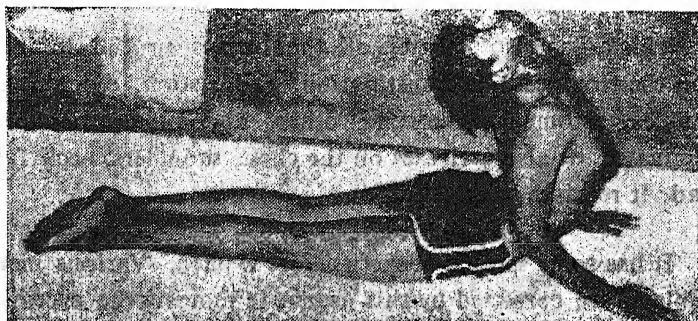
BENEFITS :- These exercises give a good lateral bending to the spine and improve the portal circulation. Expands chest, and the defects of toe and thigh are rectified. Removes the back pain and helps, in over coming constipation by stimulating the peristaltic process.

BHUJANGASANA

This goes by this name because, it arouses the serpent Goddess (Kundalini). The description of this posture can be found in Gheranda Samhita



ADVANCED STAGE (With over stretching)



POSITION AND PRACTICE :-

Lie down on the ground on belly stretching both the legs straight. Let the toes and knees be together and touching the floor and the soles facing the sky. Place both the palms by the side of the body near the nipples on the floor, elbows pointing up. Raise the head like the hood of a snake, giving back-ward bend to the neck. The chest should be raised slowly, contracting the muscles of the back, the vertebral column should be made to undergo an extension as much as possible. The shoulders are kept rather low and close to the body. The arms in this asana are used not to support the weight of the body but to help the vertebral column to undergo and extension to the fullest extent.

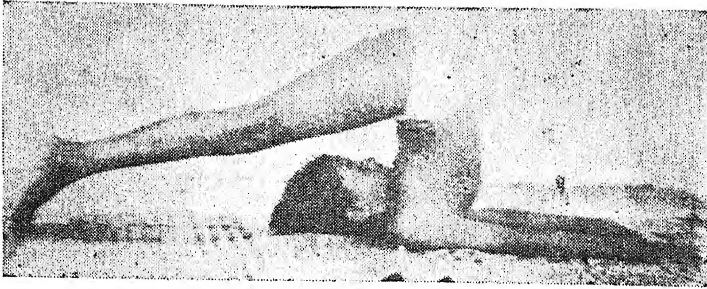
Many people raise their chest up. So much so, the trunk also is raised. It should be avoided. It should be born in mind that the naval is not to be raised from the ground to derive the maximum benefit out of this asana.

After maintaining this pose for a while, the chest should be lowered down slowly. After taking short rest, this procedure may be repeated once again. Do four to six times daily.

BENEFITS :-

This asana also activates all the organs in the stomach. As such the troubles like constipation, indigestion, dysentery, wind troubles, stomach-ache and other abdominal disorders are eliminated. It also activates on the chest, shoulders, neck face and head. It releaves back-ache.

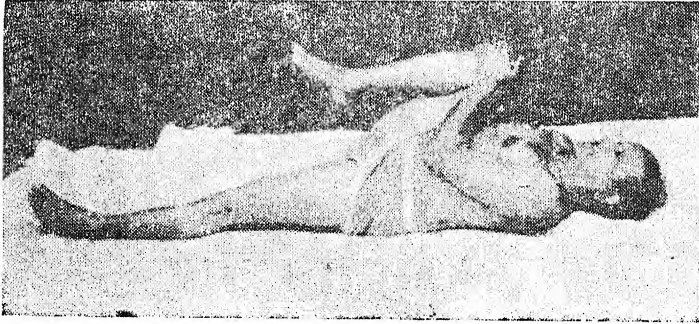
It has some specific benefits for women. Various menstruat problems are corrected by this asana. It removes the excessive fat on the belly.

HALASANA (Plough posture)**POSITION AND PRACTICE :-**

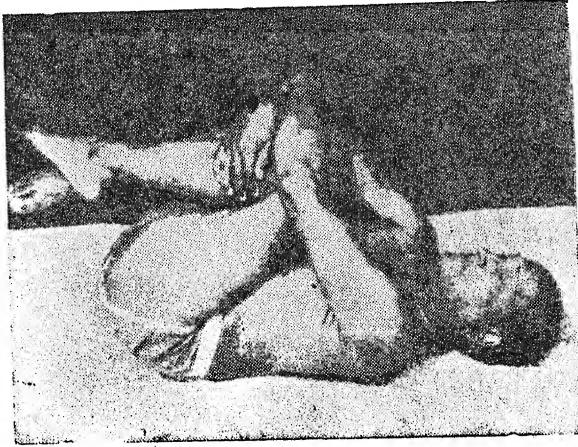
Lie down on the ground on the back with the hands along the body, palms facing the ground. Raise both the legs slowly and gradually without bending at the knees till it forms right angle with the trunk or perpendicular to the ground. Raise the hips slowly, and at the same time bend the legs towards the head and finally touch the ground with the toes. Do not bend at knee joints. Straighten the trunk so that the chin touches the Jugular notch. After maintaining this posture for some time say about eight or ten seconds, come to the original position. While coming to the original position see that the head is not raised above the ground.

BENEFITS :- It promotes circulation in the region of back bone and helps the muscles to grow strong. The nerves in the neck are toned up. It also contributes to the health of the thyroid gland.

NOTE :- Those suffering from the back-ache should not do this exercise till they are free from it.

BASTHIKASANA or (In laying posture Pavana Muktasana).**(E K A P A D A)**

POSITION AND PRACTICE :- Lie supine at full length on the floor, the arms at sides. Lift one leg, while exhaling, and fold at the knee - joint, grasp the knee by interlocking the fingers and keep it pressed firmly on the chest and suspend the breath. [Maintain this pose for a few seconds and then return to the starting position and breathe in. Repeat the exercise with the other leg. While raising the leg the chest, neck and the unbent knee should be stiff. Repeat the exercise for six times ie. three times with each leg.]

BASTHIKASANA (Dwipada)

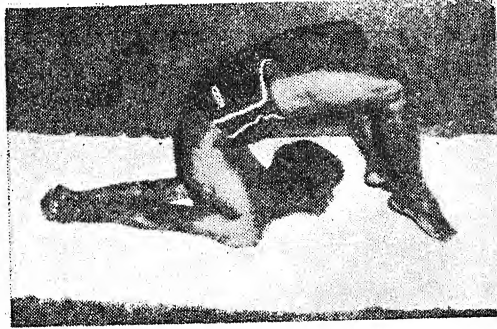
POSITION AND PRACTICE : When both legs are used, instead of one, it is called dwipada or bipedal antinflatus pose. The general technique however, remains the same ie. lie flat on the back, the legs stretched out to the full length, raise them slowly while exal-ing and fold them at the knee - joints, clasp both hands over the knees of both legs, pull the knees to the chest and press the thighs tightly up on the abdomen. Instead of repeating this exercise, maintain the pose as shown in the figure and have slow, normal, and rhythmic breathing, for about two minutes. Attention should be paid that the neck, head and spine should be straight, while doing.

It is always advisable to start the posture slowly and carefully till the abdominal muscles have gained sufficient strength.



VARIATION :— In this try to touch the knees, first with your nose and gradually with your fore-head.

BENEFITS :— The hygienic advantages of the abdominal exercises are many and with the aid of the increased intra-abdominal pressure, they become doubly effective. For example cronic constipation, flaby abdomen, sub-normal functions of abdominal viscera and pelvic organs and such other ailments are found to respond very favourably to these exercises.

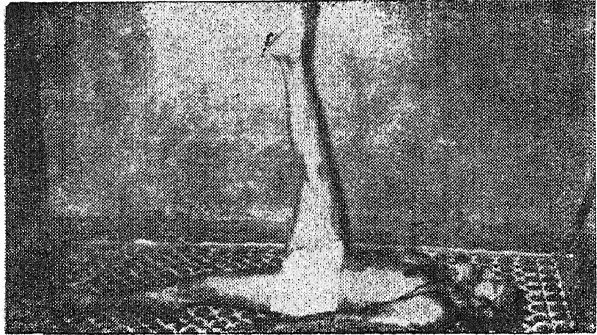
VRICHIKASANA (Scorpion pose)

POSITION AND PRACTICE : Lie down on the ground flat face down wards. Let the chin touching ground and hands by the side of the body. Breathe in slowly and at the same time raise the legs, and waist by placing pressure on the palms and hands as in the case of Salabasana. After taking back the legs well behind, bend the legs at the knees and place the soul of the feet on the top of the head as shown in the figure. Remain in that posture for about eight seconds and bring down the legs to original position, simultaneously breathe out. Repeat it for four or five times.

NOTE :- People suffering from heart and lung ailments should not attempt this asana. Even people with sound health, should practice this asana under a guide. Don't try to bend the body back all of sudden and don't remain till the lungs are exerted.

BENEFITS :- As in the case of Saladasana, the muscles in the chest, legs, thighs and the back are made strong and supple. Digestion and the circulation are improved. Stiffness in the spinal column is removed and the back-ache is cured. Constipation is removed and all the internal organs of the stomach such as intestines, kidneys, pancreas, liver are activated.

EKAPADA UTTANASANA



POSITION & PRACTICE

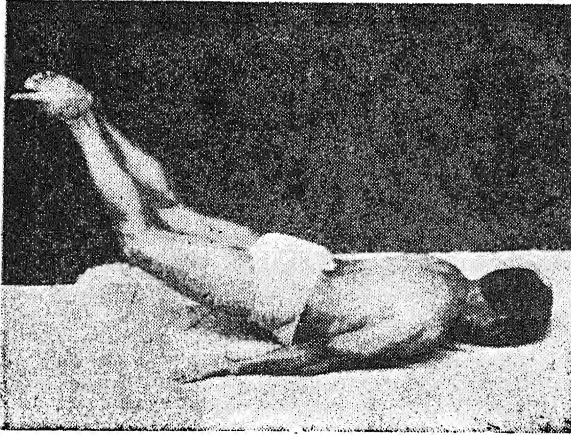
Lie down on the ground on your back, k the legs together and palms on either side of the bo normally. Stiffen the right let with toes pointing slowly as far as you can ie. till it comes perpendic ground and at the same time breathing in slowly It should take about 8 to 10 seconds. This leg straight, while the other leg to the ground is loos position retain the breath for about six seconds lower down the leg slowly. After short rest, repe with other leg. This is one round. Do four to six day.

BENEFITS : It is having curative effect o patients. It also removes wind trouble and gastric con digestive system. It further tones up the muscles an and enhances the potentially. For women, the manst is rectified.

This pose derives its name from the resembl appearance of Locust.

S A L A B A S A N A

This pose derives its name from the resemblance of the appearance of Locust.



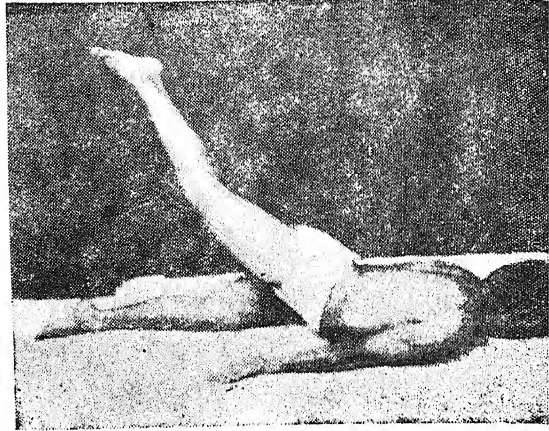
POSITION AND PRACTICE :

Lie down on your stomach. Let the head rest on cheek. Stretch both hands on either side of the body close to it. Stretch both the legs and let the toes be flat on the ground, the soles facing the sky, at the same time, see that the heels are together. Inhale slowly and deeply and hold the breath. Lift the head slightly, make it straight and allow it to rest on chin. Make the fists firm and tighten the arms and the hands. Now stiffen both legs together and lift them up slowly. Stay in this position for five to six seconds or less as shown in the figure. Then slowly exhale and simultaneously lower the legs down. Rest for fifteen seconds and repeat the same for four times not more than that.

NOTE : Do this asana after performing the Bhujangasana.

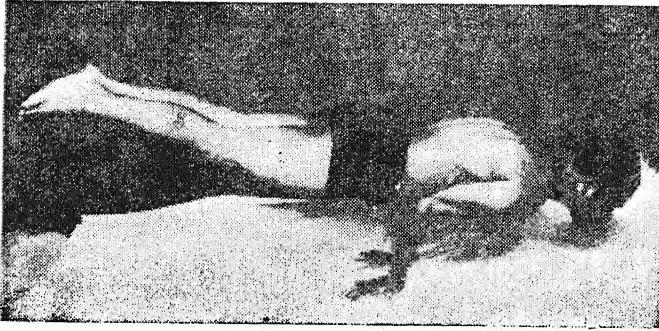
Those who feel difficult in lifting both legs together, are advised to do this asana with one leg as shown in the figure in the next page alternatively three times with each leg for a few weeks.

SALABASAN WITH ONE LEG



BENEFITS : This exercise is having very good effect on the abdominal muscles. Because it activates on the belly. Troubles such as constipation gastric, indigestion, diarrhoea, acidity and other gastro-intestinal troubles are removed.

It brings flexibility to the spine and invigorates the lungs, face, eyes, neck shoulders and the upper portion of the body. Extra fat on the belly will be removed. Acts well on the hip joint.

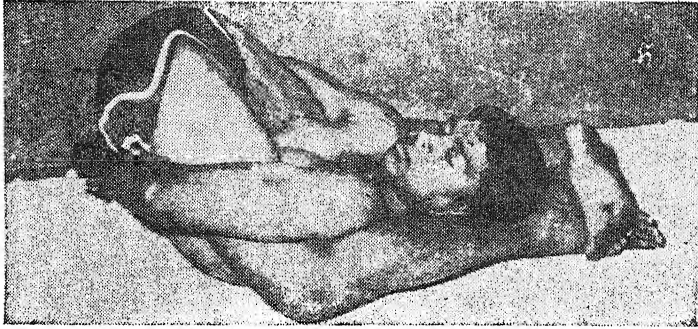
MAYURASANASANA (Peacock posture)

POSITION AND PRACTICE :- Kneel down on the floor, keeping the knees apart. Join the fore - arms together upto the wrists keeping the elbow joints close to each other. Place the palms on the ground, fingers pointing towards feet. Place the navel on the elbow joints, stretch the legs back-ward, the elbow joints as fulcrum. Raise and balance the body, parallel to the ground. Look forward. Fore-arms are slightly inclined to the front.

Beginners will do well holding their breath so long as the pose lasts. However after practice, breathe normally as usual even while the pose is being maintained. People with brittle fore - arms should be careful. They should not attempt if they feel any strain.

BENEFITS; Advised for all stomach disorders. Strengthen wrists, fore-arms and elbows. Prevents accumulation of toxin due to faulty food habits. It also cures gulma.

YOGA NIDRA



This is an advanced yoga practice. In this complete calmness is enjoyed.

After performing Bujaskandasana ie. placing both the legs interlocked on the neck, instead of placing the hands in front, place on the back of the buttocks interlocked and rolled back assuming the posture of boat.

PADA SIRASASANA



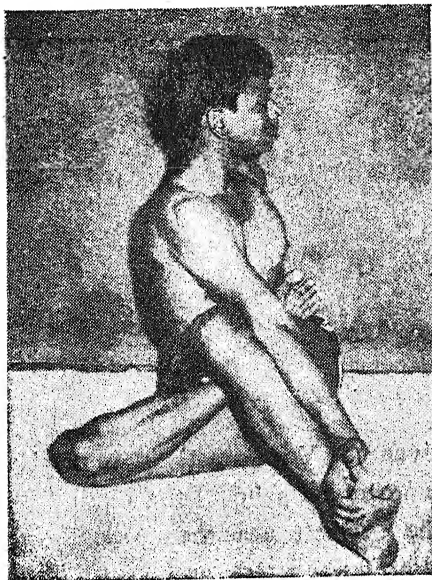
This is an advanced Yoga practice. In this lie flat on the ground with face down and palms touching the ground on either side of the Chest near the nipples. Slowly and stethely raise the legs and head and try to touch crown of the head with the soles as shown in the figure. The fore-arms are used to support the front portion of the body.

BENEFITS :— Due to the complete backward bend, the spinal column is made supple and more activated. The vicira and abdominal muscles are toned up. Constipation is eliminated. Servical trouble is cured.

— 0 —

POORNA MASTENDRI ASANA

(Full spinal twist)



This asana is named after the great Rishi Mastendranath who is said to be in meditation for hours together in this posture. It is the full form of Ardh Mastendriyasana. It is one of the difficult postures. Practitioner should be perfect in Padmasana before he under takes to do this. The only difference between Ardh Mastendrasana and this is placement of foot. In the former the foot is under the thigh, where as in this, it is kept between abdomen and the thigh and the other foot is in the same position as in Ardh masthendrasana or as shown in the figure. i.e. in front of the knee.

BENEFITS :— By bringing the right arm behind the left knee to grasp the left foot, enormous pressure is exerted on the liver and stomach. In addition, the pressure is applied to the kidneys and intestines. In this way all the abdominal organs are massaged and circulation is increased. It has a great influence on the back. The muscles are much flexible. The vertebral joints and discs are loosened and the nerves are free of tension.

NOTE :- Exhale as you twist the body into the final pose. Breathe normally in the final pose. Inhale as you return to the original posture. Two times in each side is sufficient. Concentrate on eye-brow center, Relax the back, the abdomen and the respiration.

PRECAUTIONS.:- Be careful not to strain the body in any way by twisting the trunk more than its flexibility allows or by placing the folded leg higher than it is able to go.

GARBHASANA



POSITION AND PRACTICE.:-

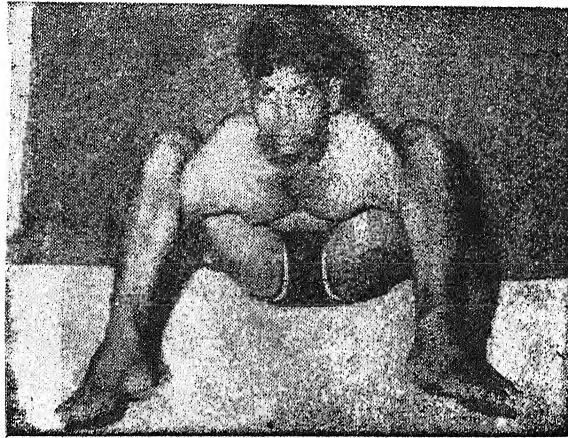
This is one of the advanced stages of yoga practice.

Assume Padmasana posture. Pass both hands in between the thighs and calf muscles as in Kukkutasana. Raise the hands by

bending at elbows, simultaneously raise both the knees as shown in the figure. Try to catch hold of the corresponding ear.

BENEFITS :- Pelvic girdle and groins are made flexible. The fat in the abdominal area is melted out and the internal organs, spleen, urinary bladder, pancreas and intestines are activated. For people suffering from abdominal trouble, this is one of the best Asanas, provided, they do it. Gas will be eliminated.

TITIBI



POSITION AND PRACTICE :- Sit on the ground and pass both the hands under the corresponding knees and plant the palms on the ground. Breathe in and lift the body placing the entire weight on the hands. Maintain the balance. Look at the figure. It is also one of the advanced group of asanas.

PDAHASTASANA



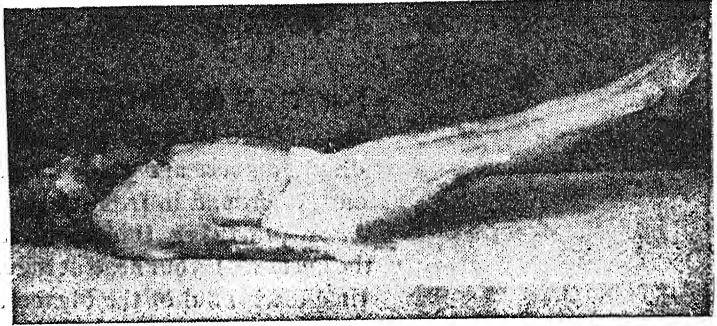
POSITION & PRACTICE :- Stand erect. Bend forward with out bending the knees and place the palms on the ground in front of the feet. After practicing this try to touch the knees with your head at the same time catch hold of the big toes.

In Paschimothasana you do this while sitting. Where as here you do standing. This is the only difference.

BENEFITS :- In addition to the benefits you derive from pachimothasana, Concentration and holding balance is increased, circulation in the head is increased.

NOTE:- People suffering from Hyper-tension and cardiac troubles should not do this until such time they are free from them.

UTTANAPADASANA (with two legs)



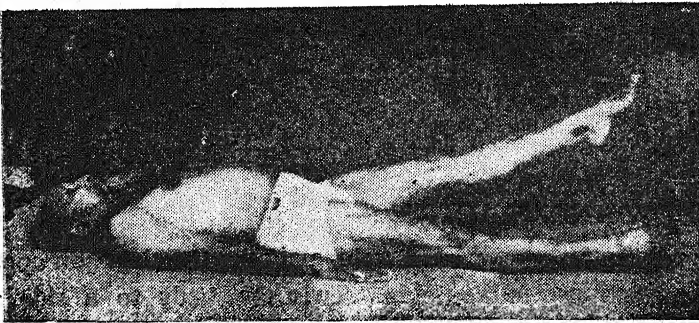
POSITION AND PRACTICE :- Lie down on your back on the ground with face upward. Keep both the arms along side of the body, palms touching the ground. Let both the feet and heels be together and straight. Breathe normally.

Inhale slowly and deeply through the nostrils. At the same time raise both the legs to a height of about ten or twelve inches taking care not to bend the knees. Stretch out the toes as much as you can. Hold that position for about eight to ten seconds. Hold the breath. Then start exhaling slowly and simultaneously lower the legs to the ground. Keep vacume and take two normal breaths. After a short rest repeat the process for four times daily. Do not practice more than five or six times on any single day.

NOTE :- Those suffering from back injury or any other back trouble should not do this asana. The reason for this restriction is that this asana brings great strain on whole of the spinal column and on other parts of the body. This pain is reduced by doing with one leg ie. Uttanapadasana with one leg.

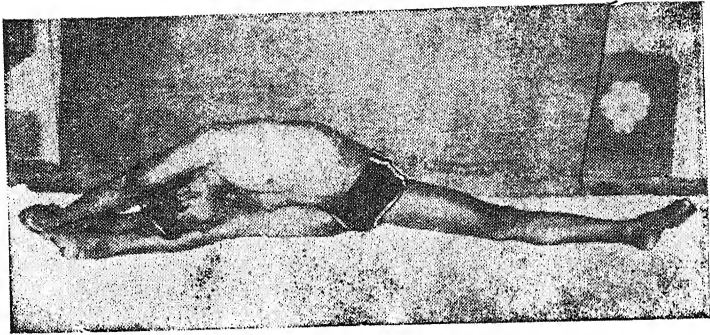
UTTANAPADASANA (With one leg)

POSITION AND PRACTICE :— In this, instead of doing the asana with two legs you do with one leg. Do this exercise alternatively completing three times with each leg. Do not practice more than six times at a stretch.

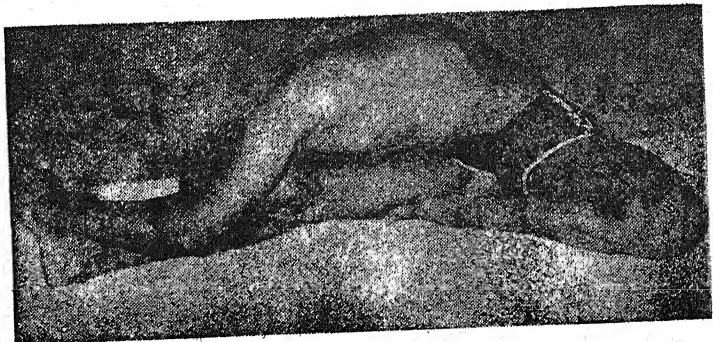


BENEFITS :— All the abdominal muscles both external and internal are activated. As the result constipation is removed, Extra fat is melted out. Urinary bladder, pancreas, liver and intestines start working normally. This asana is having a great curative and corrective effect on the back - ache or troubles in hip-joints, waist and back. It energizes the entire nervous system.

JANU SIRASASANA

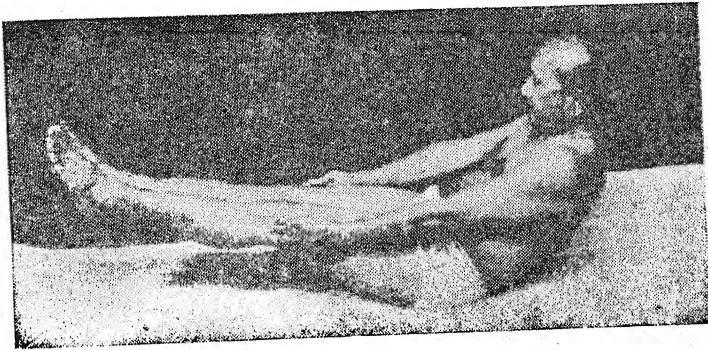
**POSITION AND PRACTICE :—**

Sit on the ground by stretching both the legs on opposite direction as shown in the figure. Twist the body to a side and rest the head on the knee at the same time catch hold of the toe with both the hands. After some practice, breathe normally. Remain in that posture for seven or eight seconds. This is also one of the postures adopted in the advanced stage of Yoga practice. In the beginning stand to the wall and practice. Entire body should be supple to do this asana.

VARIATION :

NAUKASANA

Nauka means boat. Since this posture resembles boat, it is called so.



POSITION AND PRACTICE :—

Lie down on the ground on your back facing the sky. Raise both the legs slowly without bending the knees, forming an angle of 25 degrees, Raise the torso ie. trunk and head slowly to 25°, and stretch the hands forward touching the knees. The entire body is resting on the buttocks. It is in rocking posture. By adjusting the height of legs and the trunk, the practitioner gets the maximum contraction of the abdominal muscles.

BENEFITS :

It strengthens the abdominal muscles and thereby improves the functioning of all the organs in the abdomen.

SANTULAN ASANA

POSITION AND PRACTICE :



Stand on the ground erect with the hands hanging by the sides. Stand on the right leg and fold the left leg at the knee and let the heel of the leg touch the right hip by holding the toes with the right hand. Then raise the left hand over the head straight, touching the corresponding ear. Attention should be paid to see that the knee of the right leg and elbow of the left hand are not bent. Also observe that the folded knee is adjacent to the right leg. Look to your front to your height and breathe normally. Remain in that position for about 8 to 10 seconds. For some people, it may be difficult to stand on one leg at the beginning. Such persons can take

the support of a wall or a pillar, until such time they can stand on the leg without support. After remaining on the leg for a period of 8 to 10 seconds, resume the standing position. After short rest repeat the same with other leg. It is one round. Do 4 to 6 rounds per day.

BENEFITS :—

It is mainly a Kriya acting on the major joints of the body. It helps flexibility and removes rigidity. Also normalizes the blood circulation in the affected areas and tones up the muscles. It is having curative effect on all the joints on which it is having strain.

PAWANA MUKTASANA



POSITION AND PRACTICE :

Stand on the ground erect with both hands hanging on either sides. Look to the front to the level of your eyes. Lift one knee up towards the chest while breathing in. Hold the ankle with the hand of the same side and put the palm of the other hand on the bent knee. Exhale and press the knee against the chest as shown in the figure, without pulling the ankle.

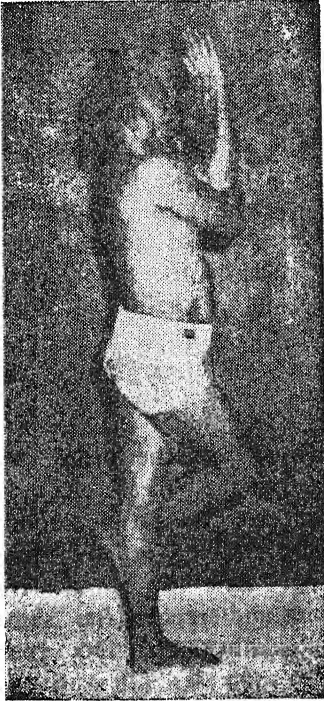
Stand firmly on the other leg without bending the knee. Stay in this position for eight or ten seconds and bring down the leg at the same time inhaling. Rest for about five or six seconds and repeat the same process with other leg. Do four times with each leg alternatively. Those who find difficult to do this by

standing, can do it in lying pose. The effect is same.

BENEFITS :

The vicera in the abdomen is activated. It is a wind reliever. People suffering from acidity and gastric trouble will have instant relief by this asana. It loosens the hip joints. As the result of its internal activation, it cures constipation and corrects the malfunctioning of the stomach. It helps pancreas to destore to its normal function. Hence diabetic patients are adviced to practice this asana.

GARUDASANA



POSITION AND PRACTICE :

Stand erect on the ground with feet together, the hands hanging on either side. Look to the front and breathe normally. Bend both the hands at the elbows and twist them with each other so that both the palms come in contact and allow the fingers to point towards the sky in a perpendicular manner. Then standing on one leg, twist the other leg over the standing one and try to touch the calf muscle of the standing leg with the toes.

Stand erect with slight bending of the knee. Don't bend spinal column. Breathe normally. Remain in that position for eight to ten seconds and resume the starting position. Repeat the same

procedure with the other side. This is one round. Do three such rounds per day.

BENEFITS :

It activates the joints at knees, waist, shoulders, elbows, wrist and fingers. Increases the blood circulation. Flexibility is increased.

N A T A R A J A S A N A



POSITION AND PRACTICE :-

Stand erect with the hands hanging on both sides. Stiffen the body and look straight. Breathe normally. Standing on the left leg fold the right leg at the knee by holding the toes of the leg with the right hand. Then raise the left hand slowly to the front to 45° and simultaneously push back the right leg as shown in the figure. Don't raise the hand straight up towards sky and give maximum back word push of the leg.

Now bend the body at the waist slightly forward and be looking at the fingers of the

raised hand. Keep the leg on the ground firm and tight without a bend at the knee. Breathe normally. Be in this position for about 8 to 10 seconds. If you find any difficulty in doing this asana on the floor take the support of wall or a pillar. Then gradually bring down the leg and hand to the original position. Take a short rest and repeat the exercise with the other leg. This is called one round. Do three such rounds per day.

BENEFITS :- All the joints in the body are activated by this asana. It is a boon to the people suffering from Arthritis. All the nerves and tissues near the joints are normalised and their functions are restored. It is also having good effect over the spine. It not only strengthens, the bones and enables the flexibility of the limbs but also helps digestion, improves eye sight and general vitality. Stability of mind is increased.

VRIKSHASANA

**POSITION AND PRACTICE :-**

Stand erect on the ground with feet together and hands hanging to the sides. Look to your front. Breathe normally.

Stand on the left leg and bend the right leg at the knee and let the heel of it touch the upper portion of the left thigh as shown in the figure. Do not press the heel on the thigh but pull down the knee and keep it touching the other knee. Do not bend the left leg.

Raise both the hands over the head. Keep the palms facing each other and bring down the wrists over to the crown of the head, by bending

the elbows. Pull back the elbows. Stand erect and breathe normally. Stand in that position for eight to ten seconds and assume the standing position. Repeat the same procedure with the other leg. Now it is one round. Do three such rounds per day.

BENEFITS :- It activates the joints and tones up the muscles of knee, ankle, hip, shoulders, elbow, wrist and chest. Blood circulation is kept normal. Brings flexibility of the body. Maintains equilibrium and improves concentration.

INVERTED ASANAS

This important group of asanas must be performed correctly and under the right circumstances. If not, they will be of little or no benefit and can even cause harm to the practitioner.

Inverted asanas encourage a rich supply of blood to flow to the brain. As a consequence, all the organs, muscles, nerves etc. function nearer to their optimum capacity. The thinking power, concentration, and ability to sustain large amount of work without strain are improved. Blood that tends to accumulate in the lower limbs and the abdomen is drained back to the heart.

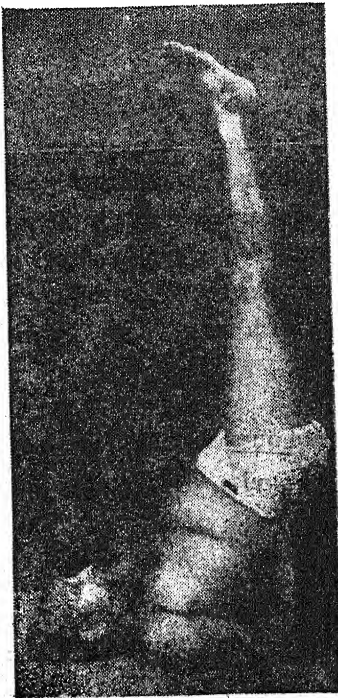
In the inverted position cervical, and thoracic parts of the vertebral column get more pressure and the lumbar and sacral parts of the vertebral column and cartilages are relieved of the pressure. The head stand exercise is also good for strengthening the vertebral column. This exercise is of particular benefit to those who need concentration power in their work such as students, politicians, Scientists and writers.

Do not practice until at least three hours after taking meal. Do not do it immediately after vigorous exercise. Don't do with impure blood and near the furniture.

This asana is ideally practised, immediately before Halasana. The counter pose can be MATYASANA, USHTRASANA or SUPTA VAJRASANA

VIPARITA KARNI or ARDA SARVANGASANA

There are actually two modifications of Viparitha Karani namely Shirasasana and Sarvangasana, which are classified under asanas in almost every treatise of Yoga exercises. These two postures are very highly, spoken of in Yoga practices. Explanation for Vipartha karni is found in Hathyoga Pradepika and Gheranda Samhita. In Yoga texts this is considered as a mudra and not as asana. This is said to be one of the important Mudras to be practiced for higher mental stability.



POSITION AND PRACTICE:

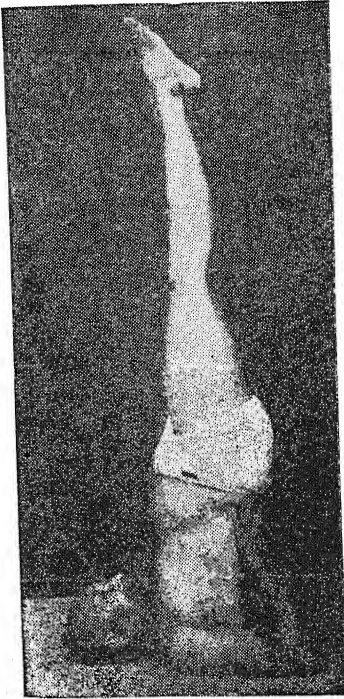
Lie on the ground on the spine. Raise both the legs together without bending at the knees. Help the buttocks with the palms, rest the elbows on the ground. The trunk should make 45° with the floor and the legs exactly 90° perpendicular to the ground. Remain in this position for about one minute. Then slowly lower the legs without raising the head from the ground.

BENEFITS :-

Regular practice of this Mudra helps a man to live long healthily. It also helps the person in Brahmcharya. It is also having some of the effects of Sarvangasana.

SARVANGASANA (Semi-reverse pose)

However, the Yogic exercise will not be called completed without Sarvangasana which provides adequate exercise to both the neck and head especially for the acceleration of blood circulation in the head, face etc.



POSITION AND PRACTICE :-

Lie on the ground flat with face upward arms at sides with all the skeliton muscles relaxed. Now breathe in slowly and exhale. Then slowly raise the legs together up, enough to make a right angle with the body, all the while keeping the knees stiff and the body above the hip joint on the ground undisturbed. At this stage, still exhaling, raise the arms and hold the waist and push the body up, as far as possible. Put all your weight on the hands and arms and rest on the elbows as shown in the figure. When this possition is secured firmly, make an attempt to seat the chin in the Jugular notch by placing

the full weight upon the shoulders, the neck and back of the head.

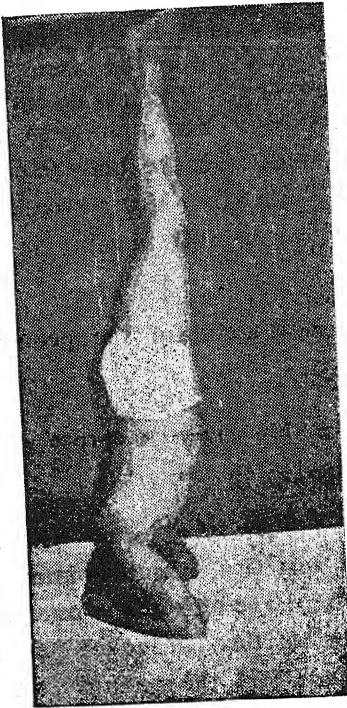
Maintain, this pose for about three minutes for the purpose of the exercise. Breathing should be slow, rhythmic and natural. Return to normal position and take a deep breath.

It should be clear, that at the beginning, the posture should be attempted in parts and complete the pose. When practicing this asana, great care should be taken to avoid any strain and the period of exercise should be fixed at the minimum.

BENEFITS :-

As the very name of the asana indicates it works out marvelously on all parts of the body. It is regarded next only to the Shirasasana which is said to be the king of asanas. This asana is recommended very strongly to those suffering from Asthma because it removes the weakening of the lungs and especially the bronchitis. The application of Sarvangasana, at the clinics of the institutes for nearly some decades, has yielded very promising results in removing constipation, dyspepsia, hepatosis, head-ache, giddiness, neurasthema, functional disorder of the eyes, ears, the nose, the throat, general and sexual debility and similar ailments. Helps to bring spleen and liver to a healthy condition and also having beneficial effect on those suffering from Varicose veins.

SHIRASASANA (Head stand posture)



POSITION AND PRACTICE:-

Sit down on the floor on your knees. Inter-lock the fingers, make convenient angle (45° 60°) with your fore-arm. forming an equilateral triangle on the ground. Place the top of the fore-head on the ground in between the fingers lock, Support the back of the head. Now raise the knees, keeping the toes on the grounds. Raise the thighs and buttocks by lifting the toes off from the ground, till the soles face the sky. By straightening the legs, keep the neck, trunk buttocks and legs in a line, perpendicular to the ground. Maintain this posture according to once capa-

city in a very relaxed way. Take normal breath. Come down very slowly in the reverse order.

BENEFITS :-

Circulation is improved very much. As such, the whole nervous system becomes healthy. Helps to improve memory power, eye-sight. Endocrine glands, pituitary glands, pineal and thyroid glands also get benefited. It also helps in improving the condition of hernia and viscerptosics. Seminal weakness can be cured.

CAUTION :-

Those having running ears, heart trouble and high blood pressure and weak eye capillaries SHOULD NOT practice this asana.

RELAXATION POSTURES

The importance of relaxation poses cannot be over emphasised. They should be performed directly before the asanas and at the time when the body becomes tired. The asanas in this group, at first appearance, seem very easy. Yet to do them properly is quite difficult, Because all muscles in the body must be consciously relaxed. People often think that they have relaxed their muscles completely, when in fact tension still remains in the body.

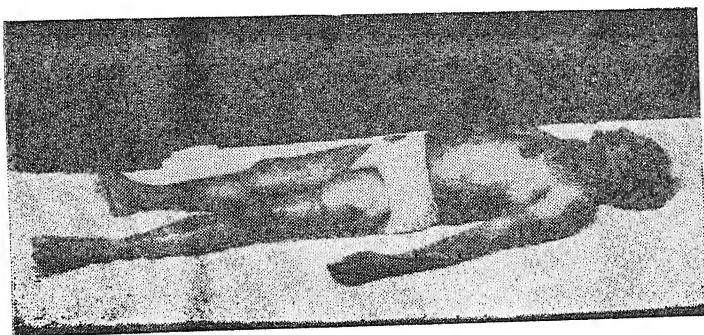
The following asanas will be most useful for the people to give the body the rest it badly needs :—

1. SHAVASANA 2. ADVASANA (reverse corpse pose)
3. JYESTIKASANA 4. MAKARASANA etc.

Finally, during the practice of this system of physical training the student is advised to rest for at least five minutes, immediately after the Yoga physical exercise. The object is to establish muscular equilibrium as soon as possible through the medium of relaxation. It means, more perfect the effort, the more perfect is the relaxation.

Slebbins observed that, "Relaxation means the conscious transfer for energy from one department of nature to another, with perfect ease and grace, after extreme tension of the body or brain." It is very interesting to note, that in certain parts of Kashmir and even in our parts, some of the people who do hard work, relax themselves by stretching themselves under trees or in shade by simply lying on spine facing the sky and arms and legs extended passively to their full length as shown in the figure.

SAVASANA (Corpse pose)



POSITION AND PRACTICE :-

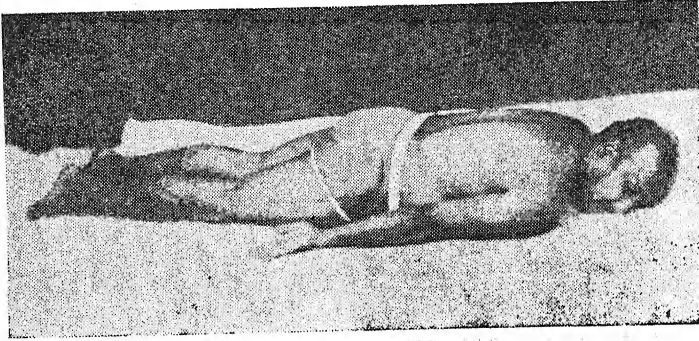
Lie down on the back facing the sky. Do not use pillow. Keep breathing normally. The nervous stimulation is with drawn gradually in the following sequence from the sensitive zones, namely first the tips of the toes, then slowly moving upwards, the ankles, the knees, the thighs, the anus, the generative organs, the naval, the stomach, the chest, the arms, the neck the tip of the nose, the forehead and finally the brain or Bramhapura.

What is important, when relaxing the muscles is that the consciousness of the physical body should be necessarily and entirely forgotten. Close the eyes and let the body on the floor be in unrestrained way.

Imagine that you are in a place of natural beauty which you have visited previously or a park or a garden or a lawn or a river side or a mountain place etc. and feel that you are mentally present there and breathe the air of the same environment. Let the breathing be slowly and deeply. It should be stomach breathing. DO NOT SLIP INTO SLEEP.

Savasana gives a tremendous relief to those suffering from hyper-tension and heart trouble. Such people should perform the asana for longer periods without practising any other asana or Kriya.

ADVASANA (Reverse Corpse pose)



In this instead of lying in the ground facing the sky, the practitioner lies down facing the ground. Let the cheek rest on the floor and be relaxed as in the case of Savasana.

MAKARASANA



POSITION AND PRACTICE :

This is another form of relaxation. In this the practitioner lies down as in the case of Adava-

sana. Pull the knee of right leg well up coming in contact of the right elbow as shown in the figure. Stretch out the left hand in line with the corresponding leg. Bend at the elbow and bring down the palm under the cheek touching the fingers of the other hand. Relax as in the case of Savasana and breathe normally

BENEFITS :— One immediate effect of this asana is relaxation of all muscles, nerves and the organs of the bodily system. For the people suffering from gastric trouble, blood pressure, insomnia, lungs and heart trouble and mental sickness feeling fatigue and lack of vitality, this asana will give energy and strength.

NECK - ACHE and BACK - ACHE

Neck-ache and back ache cases can be classified under two heads - Acute and Chronic. The acute pain is due to sudden ache and it continues only for a short time. Where as the Chronic pain is prolonged one, with milder pain, which may not be so severe in intensity as to make him bed-ridden.

CAUSES FOR ACUTE - NECK - ACHE and BACK - ACHE :

1. Fractures and dislocations due to accidents,
2. Due to organic growths like tumours,
3. Sudden mental shocks and tensions,
4. Prolapsed intervertebral disc i.e. due to the crack of outer part of the disc, jelly like substance comes out and presses on the nerves and results in pain like "SCIATICA".
5. Old age Arthritides etc.,
6. Growth of bones (Sacralization) bone abnormalities into the spinal column,
7. Faulty postures adopted in standing, sitting and sleeping,
8. Tension and anxieties,
9. Abdominal disorder, huge abdomen,
10. Congestion of blood vessels,
11. Over exertion,
12. Swelling due to accidental twists etc.

SYMPTOMS OF NECK—ACHE (Spondylitis) :

1. Pain in the neck and shoulder region.
2. Tingling and numbness in upper arm.
3. Pain in the upper back which increases in deep breathing.
4. Painful while doing spinal rotation.
5. Brachial plexus is affected.

NOTE :

People suffering from back-ache and neck - ache should not do forward bend and compression of the spine. In such cases, Asanas may be selected from the list given here under, depending on the medical advice, symptoms and pain.

ASANAS RECOMMENDED FOR BACK-ACHE AND NECK-ACHE :

- | | |
|-----------------|--------------------|
| 1. Sukhasana | 8. Dhanurasana |
| 2. Bhujangasana | 9. Makarasana |
| 3. Salabhasana | 10. Sethubandasana |
| 4. Dandasana | 11. Parvathasana. |
| 5. Kapolasana | 12. Chakrasana |
| 6. Vakrasana | 13. Tadasana |
| 7. Konasana | 14. Shavasana |

The above recommended Yoga therapy is general in nature and is meant only for Back-ache and neck-ache patients. A patient suffering from any other disease, should consult Yoga Therapist before practicing any Yoga exercise.

I have to say that all the basic information and suggestions regarding Therapeutic Yoga have been sufficiently dealt with in the fore going paras. Therefore, it is for the practitioners, to go through the pages and get acquainted with them. Bear it in mind

that you are following the system for your self with out relying on any guide. Therefore, it is very much essential that you should understand the essentials of Yoga practice well select the section of your concern and begin the practice of Yoga according to the guidelines given therein.

RECOMMENDED ASANAS :

1. ABDOMINAL DISORDERS :

- | | |
|--------------------|--------------------|
| 1. Padmasana | 6. Salabasana |
| 2. Sukhasana | 7. Paschimothasana |
| 3. Uttanapadasana | 8. Bastrikasana |
| 4. Pawanamuktasana | 9. Surya Namaskars |
| 5. Bhujangasan | 10. Shavasana |

2. DIABETISE :

- | | |
|---------------------|--------------------|
| 1. Suryanamaskarams | 6. Ardha Vakrasana |
| 2. Uttanapadasana | 7. Matsyendrasana |
| 3. Bhujangasana | 8. Supta Vajrasana |
| 4. Salabasana | 9. Dhanurasana |
| 5. Paschimothasana | 10. Shavasan |

3. ASTHMA :

Selection of pranayama and asanas is made according to the need of the body in this disease.

- | | |
|-----------------------|-----------------|
| 1. Ujjayee Pranayama | 6. Ushtra Asana |
| 2. Ekapaduttana Asana | 7. Simhasana |
| 3. Tara Asana | 8. Sarvangasana |
| 4. Yoga Mudra | 9. Matsyaasana |
| 5. Padmasana | 10. Shavasana |

4. ARTHRITIS (Joint pains) :—

The arthritis or rheumatic patients have to follow the three things in addition to the practice of the Yoga exercise. They are

1. Regular practice of selected Yoga Asanas, 2. To maintain proper hygienic care, and 3. To take proper diet.

- | | |
|-------------------|----------------------|
| 1. Santulan Asana | 7. Siddhasana |
| 2. Trikonasana | 8. Natarajasana |
| 3. Veerasana | 9. Garudasana |
| 4. Gomukhasana | 10. Hastha-Dandasana |
| 5. Vrikshasana | 11. Kapotasana |
| 6. Sethubandasana | 12. Shavasana. |

5. For Constipation :—

All the asanas mentioned under the heading of abdominal disorder and in addition Shanka Prakshalana Kriya.

6. For Hypertension ie. B. P. :—

Only Shavasana. Two or three times per day half an hour to two hours duration.

THE ASANAS CAN BE CONVENIENTLY GROUPED AS UNDER

1. MEDITATION POSTURES :—

1. Sukhasana, 2. Vajrasana, 3. Siddha Asana, 4. Padmasana,
5. Swasthikasana and 6. Shavasana.

2. BACK - WARD BEND POSTURES ;—

- Dhanurasana, Salabhasana, Bhujangasana, Sethubanda Asana, Ushtrasana, Marjalasana, Kapotasana, Mastiyendrasana, Supta vajrasana.

3. FORWARD BEND POSTURES :—

- Halasana, Hastapadasana, Paschimothasana, Trikonasana, Yoga Mudra etc.

4. TWISTING PRACTICE :—

- Vakrasana, Matsyendrasana, Shankaprakshlana Kriya, Etc.

5. STRETCHING PRACTICE :—

- Parvathasana, Tadasana Etc.

6. COMPRESSIVE PRACTICE :—

- Bhushirasana, Sarvangasana, Viparita Karni Etc.

7. LATERAL BEND PRACTICE :—

- Chakrasana, Konasana Etc.

8. BREATHING PRACTICE :—

- Anulom - vilom. Kapalabati, Ujjayye Etc.

9. BALANCE ASANAS :—

1. Garudasana. 2. Ekapadasana. 3. Bakasana, 4. Santulanasana, 5. Vrikshasana, 6. Vatayanasana, 7. Nataraajasana, 8. Pawanamuktasana etc.

ADVANCED GROUP OF ASANAS :—

1. PoornaMatsyendrasana, 2. Koormasana, 3. Mayurasana, 4. Vrischikasana, 5. Ashta Vakrasana, 6. Titibi, 7. Dhirshatasana, 8. Pada Sirasasana, 9. Bujaskandasana, 10. Garbasana, 11. Yoga nidra etc,

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